AN

EXPOSITION

ON THE

CHURCH-CATECHISM

Or the

PRACTICE

OF

DIVINE LOVE.

COMPOSED

For the Diocese of *BATH & WELLS.*

LONDON,

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To the Inhabitants within the Diocese of *Bath* and *Wells*, *THOMAS* their unworthy Bishop, wisheth the Knowledge, and the Love of GOD.

AMERICAN ANTIQUARIAN SOCIETY WORCESTER, MASS.

Dearly Beloved in our Lord,

THE *Church has provided this short* Catechism, or Instruction to be learn'd of every person, before he be brought to be Confirm'd by the Bishop, *wherein she teaches all things that a Christian ought to know and believe for his soul's health; and she has enjoyn'd* All Fathers and Mothers, Masters and Dames to cause their Children, and Servants, and Prentices, to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learn'd all that is here appointed to be learn'd. *See the Rubrick after the Catechism.*

How seasonable and necessary this Injunction is in these dayes, our woful experience does sufficiently convince us, when we reflect on the gross Ignorance and Irreligion of persons in those places where Catechizing *is neglected, which all sober Christians do sadly deplore.*

Since then the Providence of God, who is wont to glorifie His strength in the weakness of the Instruments He useth, has caught *me up from among the meanest* Herdsmen‖, *into the pastoral Throne, and has been pleased to commit you to my care; the love I ought to pay to the* chief *Shepherd, obliges me to* feed all His lambs & His sheep *that belong to* ‖ *Amos.* 1 15. Joh. 21. 15, 16.

my ſtock, and according to my poor abilities, to teach them the Knowledge *and the* Love of God, *and how they may make them both their daily ſtudy and practice.*

One thing only I moſt earneſtly beg of you all, whether old or young, that you would help me to ſave your own ſouls; that ye would learn, and ſeriouſly conſider, again and again, the terms on which your Salvation is to be had.

As for you who have Families, I beſeech you to inſtil into your Children and Servants their Duty, both by your Teaching *and your* Example: *In good earneſt, it is leſs cruel unnatural to deny them bread for their mortal bodies, than ſaving knowledge for their* immortal ſouls.

Ye that are Fathers or Maſters, I exhort you to tread in the ſteps of Abraham, *the Father of the faithful, and the* Friend * of God, *and like him,* to command † your Children and Houſe-holds to keep the way of the Lord.

* Jam. 2. 23.
† *Gen.* 18. 19.

Ye that are Mothers, or Miſtreſſes, I exhort you to imitate that unfeigned Faith ‖ *which dwelt in young* Timothy's *Grandmother* Lois, *and his mother* Eunice, *who taught him from* a Child * to know the holy Scriptures, which were able to make him wiſe to Salvation; *and like them to* bring up their children *and ſervants* in the nurture and admonition of the Lord †.

‖ 2. *Tim.* 1. 5.
* 3. 15.
† *Eph.* 6. 4.

I paſſionately exhort and beſeech you all, of either Sex, never to ceaſe your conſcientious zeal for their inſtruction, till you bring them to Confirmation; *to renew their Baptiſmal vow; to make open profeſſion of their Chriſtianity; to diſcharge their Godfathers and Godmothers; to receive the ſolemn Benediction of the* Biſhop; *to ſhare in the publick Interceſſions of the* Church; *and to partake of all the Graces of God's Holy Spirit, implor'd*

implored on their behalf; that God who hath begun † a good work in them; may perfect it till the day of Christ: *and that I my self at that dreadful Day, may render* ‖ an account of you with joy.

† *Phil.* 1. 6.

‖ *Heb.* 13. 17.

How much the Catechism of our Church may conduce to so desirable an end, you will in some measure judge by the following Explication, *as imperfect as it is, and which, by God's gracious Assistance, I have so contriv'd, that at one and the same time, it may both* inform *your* Understanding, *and* raise *your* Affections; *and that it might the better suite with every ones Leisure and Infirmities, it is Penn'd in* short *Forms of Devotion; to be us'd in whole, or in part, in separate* Collects *or Ejaculations, or occasionally, as your spiritual necessities shall require.*

God of His infinite mercy bless the whole, to His own Glory, *and to your* Edification, *through* JESUS *the Beloved.*

Amen, Amen.

AN EXPOSITION ON THE CHURCH-CATECHISM, &c.

Question.

WHAT *is your Name?*

Answer.

N. or M.

Q. Why do you answer by that Name rather than by your *Sir*name?

A. Because it is my *Christian*-Name, and was given me when I was made a Christian, and puts me in mind both of the *Happiness* & *Duty* of a Christian.

The Happiness of a Christian.

Q. Where do you learn the Happiness and the Duty of a Christian?

A. The very next Answer teaches me the Happiness,, and all the rest of the Catechism, the Duty of a Christian.

Q. Who gave you this Name?

A. My Godfathers & my Godmothers in my Baptism, wherein I was made a member of Christ, a child of God, & an Inheritour of the Kingdom of Heaven.

Q. Shew

Q. Shew me from hence the Happiness of a Christian.

A. The Happiness of a good Christian, is altogether unutterable; he is one who hath Christ for his *Head*, God for his *Father*, and Heaven with all its joys & glories, which are all eternal, for his *Inheritance*.

Q. Shew me, on the Contrary, the condition of a *bad* Christian.

A. The misery of a bad Christian is altogether insupportable; he has Christ for his *Enemy*, the Devil for his *Father*, and Hell (with all its miseries, and torments, & despair, which are all eternal) for his Doom.

The Christian's Choice.

Q. Which of these conditions do you chuse?

A. I adore the goodness of God, who has *set before* me * *life and death, blessing and cursing*; and in great compassion to my soul, has bid me *chuse life*; and with all my heart I chuse life, even life eternal.

* *Deut.* 19.

Q. Are there not many in the world that chuse *Death?*

A. It is too too visible there are: Such is the extreme madness and folly of obstinate Sinners, that they chuse the service of the *Devil* before the Service of GOD, and *Hell* before Heaven: the Damnation of such men is wholly from themselves †, and having chosen death, even death eternal it is most just with God to give them their choice.

† *Ezek.* 11. *Hos.* 13.

Q. Blessed be God who has given you grace to make a right Choice: Tell me what you must do to *obtain* that which you have chosen, Life eternal?

His Duty is Love.

A. All that I am to do is reduced to one word only, and that is *Love*; This is the first and the great Command which comprehends all others

others, the proper Evangelical Grace; and eternal Truth has assur'd me *, *This do, and thou shalt live*, ; So that if I truly love God, I shall live beloved *by* God to all Eternity. * *Luk.* 10. 27, 28.

The nature of Love.

Q. Tell me wherein the Love of God doth Consist.

A. The Love of God is a Grace rather to be *felt* than defin'd, so that I can do no more than rudely describe it: It is the general Inclination and Tendency of the whole man, of all his heart, and soul, and strength; of all his powers and affections, and of the utmost *strength* of them all to GOD, as his Chief, and only and perfect, and infinite Good.

Q. Is this Love of God taught in the Catechism?

A. The Catechism having in the entrance of it presented to our Choice the Happiness of a Christian, does throughout all the remaining parts of it instruct us in the Duties of a Christian, by which that Happiness is to be attain'd, which are all summ'd up in the *Love of God*, which is here most methodically taught.

The method of Love.

Q. In what method does the Catechism teach the Love of God?

A. In a method so excellent and natural, that if by God's help, I can but faithfully observe it, I shall not fail of the Love of God.

Q. Explain this method to me.

A. It teaches me how the Love of God is produced, how practised, and how preserved.

Q. Shew me more distinctly in what part of the Catechism each of these particulars is coucht.

A. If I seriously desire the Love of God, I must first expel all contrary Loves out of my heart, and then consider the motives and causes that ex-

cite it, the former is taught in the Vow of Baptiſm, the latter in the Creed.

When divine Love is once produc'd, my next care is to put it in practice, and that is by bringing forth the fruits, or effects of Love, which are all contained in the Ten Commandments.

When the Love of God is produc'd in my heart, and is ſet on work, my laſt concern is to preſerve, and enſure, and quicken it: It is preſerved by Prayer, the pattern of which is the *Lord's Prayer*: It is enſured to us by the Sacraments which are the Pledges of Love; and more particularly it is quickened by the Holy *Euchariſt*, which is the *Feaſt of Love*: So that the plain order of the Catechiſme teacheth me the riſe, the progreſs, and the perfection of Divine Love, which God of His great mercy give me Grace to follow!

Q. I beſeech God to give you the Grace you pray for, that you may proſecute this method with your *heart*, as well as with your words.

A. It is the full purpoſe of my Soul ſo to doe, and I truſt in God I ſhall do it.

Q. You are to begin with the Vow you made at your Baptiſm: Tell me,

What did your Godfathers and Godmothers then for you?

A. *They did promiſe and vow three things in my name:*

Expulſion of contrary Loves in our Baptiſmal Vow.

Firſt, That I ſhould renounce the Devil and all his works, the Pomps and Vanities of this wicked world, and all the ſinful luſts of the fleſh.

Secondly, That I ſhould believe all the Articles of the Chriſtian Faith.

And Thirdly, That I ſhould keep God's holy Will and Commandments, and walk in the ſame all the days of my Life.

Q. Doſt

Q. Dost thou not think thou art bound to believe and doe as they have promised for thee?

A. Yes verily, and by God's help, so I will, and I heartily thank our heavenly Father, that He hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me His Grace, that I may continue in the same unto my lives end

Q. The Promises of Faith and Obedience, which you made in your Baptism, will be mention'd in their proper places, when you come to the *Creed*, and to the *Decalogue*: that which now lies before you is, to shew how your Abrenunciation is preparatory to the Love of God.

A. As all particular Graces are but the *Love* of *God*, varied by different instances and relations, so all particular *Sins* are nothing but *Concupiscence*, or the Love of one *creature* or another, in competition *with*, or opposition *to* the Love of God: Now all the Creatures on which we set our Love, are reducible to these three, the *Devil*, the *World*, and the *Flesh*; and my heart must be emptied of these impure Loves, before it is capable of Entertaining the pure Love of God.

Q. If you are conscious to your self, that you have entertained these impure Loves, and have violated your Baptismal Vow, and have in your heart renounced *GOD*, instead of renouncing His Enemies, what must you do to recover that Favour of God you have lost, and to be deliver'd from the wrath to come?

Repentance for our Vow broken.

A. I must throughly repent of all the breaches of my Vow, and I must seriously renew it.

Q. Express your Repentance for breaking it.

A. I express it thus:

O Lord God, with ſhame, and ſorrow, and confuſion of Face, I confeſs and acknowledge thy Infinite mercy and Goodneſs to *me*, my infinite *vileneſs* and Ingratitude to *Thee*.

Thou Lord, infinitely good and gracious waſt pleaſ'd out of thine own free mercy, firſt to love me, to excite me to love again, Glory be to thee.

Thou Lord didſt vouchſafe, of a miſerable ſinner, to make me a member of my Saviour, Thy own Child, and an Heir of Heaven; Glory be to Thee!

I infinitely wicked and unworthy, have deſpiſ'd and rejected and forfeited all the ineſtimable bleſſings, to which I was Entitled by my Baptiſme; Lord have mercy upon me!

Woe is me, wretch that I am, I have cut my ſelf off by my Sins, from being a true *Member of Chriſt*'s myſtical Body, and from all the gracious Influences I might have derived from my Union to Him; Lord have mercy upon me!

Woe is me, wretch that I am, I have by my numerous provocations, loſt that holy Spirit of Adoption, whereby I might become Thy *Child*, O God, and call Thee Father, and am become a child of wrath; Lord have mercy upon me.

Woe is me, wretch that I am, I have by my own willful impiety, diſclaimed my being an *Inheritour of the Kingdom of Heaven*, and am become an Heir to the Kingdom of Darkneſs; Lord have mercy upon me!

Woe is me, I have eaſily yielded to the Temptations of Satan, and have wrought the *Works* of my father the *Devil*; Lord have mercy upon me!

Woe is me, I have greedily coveted and purſued *the Pomps and vanity of this wicked world*; Lord have mercy upon me!

Woe

Woe is me, I have often Indulg'd the *ſinful Luſts of the Fleſh*; Lord have mercy upon me.

Woe is me, I have loved all things which Thou hateſt, Lord, and am my ſelfe become odious in Thy Sight; LORD have mercy upon me.

Woe is me, I have neither believed in Thee, O my God, nor obeyed Thee, nor loved Thee, as I ought, and as I ſolemnly vow'd I would; Lord have mercy upon me.

O Lord God, moſt gracious and reconcileable, Pitty and pardon me.

I lament, O Lord God, my deteſtable impiety, for having ſo long, and ſo often, and ſo obſtinately offended Thee.

In the bitterneſs of my ſoul, O Father of mercy, I bewail and abhor my unworthineſs, and the hardneſs of my Heart, that hath *deſpiſed the* **riches of thy Goodneſs, and Forbearance, and Long-ſuffering, which ſhould have lead me to Repentance.* *Rom. 2. 4.

O Lord God, whatever Thou denieſt me, deny me not *a broken* † *and a contrite heart.* † Pſal. 51. 17.

O that my head were ‖ *waters, and my eyes fountains of tears!* that I might weep much, and *love* * *much*, having much to be *forgiven.* ‖ *Jer. 9. 1.* *Luc. 7. 47.

Lord, hear me, help me, ſave me, for Thy own gracious promiſe ſake, for Thy own tender mercies ſake, for the Merits and Sufferings of *Jeſus* Thy beloved, in whom Thou haſt made Penitents accepted. *Amen, Amen.*

Q. Having repented of the violations of your Baptiſmal Vow, ſhew me how you will renew it.

Our Vow renewed.

A. I ſhall do it after this manner.

I have ſinned, O Lord God, I have ſinned, and done

done evil in Thy sight, but I repent, I turn to Thee.

I confess ‖, and forsake my wickedness, *and am sorry for my sins.*

It grieves me, O most amiable Goodness, it grieves me that ever I offended Thee.

With all my heart, O my God, do I now renew the Sacred Vow, which, alas! alas! I have so often violated.

O Lord God, I do, for the future, *Renounce the Devil*, that Arch-rebel against Thee, with all his apostate-Angels.

I Renounce all his Worship *, all his impious Suggestions †, Delusions ‖ and Temptations, for which he is called *the Tempter* ‖, and all the wayes of consulting him, which ungodly men have taken ‡.

I Renounce *all his works*, all those sins of the Spirit, all Pride *, and † Malice, and Envy; all Treachery ‖ and Lying, Revenge and Cruelty; all Tempting others to sin, Hatred to Holiness ‡, and Apostasie ‖, which are his daily practice, and are truly Diabolical.

I utterly *Renounce*, O Lord God, *the pomps and vanity of this wicked world*; all covetous desires of Honour, Riches, Pleasure *, all sinful excesses in things lawful †.

I Renounce, Lord, all evil ‖ Customs, all evil Companions ‡, all that is vain or wicked ‖ in the world, all that *friendship with the world, which is enmity * with* Thee; all things which may alienate my heart from Thee.

I Renounce O Lord God, all worldly comforts and possessions; all my natural Relations, and my own Life †, whenever they stand in competition with my Duty to Thee.

I utterly *Renounce*, O Lord God, *all the sinful Lusts*

‖ *Ps.* 38. 18

* 1. *Cor.* 10. 20. *Eph* 2. 2, 12

† *Joh.* 13 2. ‖ 2 *Cor.* 4. 4. ‖ *Mat.* 4. 3. ‡ *Act.* 19. 19. * 1. *Tim.* 2. 6. † *Joh.* 8. 44. ‖ --- 6. 70. ‡ *Act.* 13. 10. ‖ *Jude.* 6. * *Tit.* 2. 12. † 1. *Cor.* 7. 30. 31. ‖ *Rom.* 12. 2. ‡ *Pro* 1. 10. 1. *cor* 15. 33 ‖ *Joh.* 17. 15 1. *Jo.* 5. 19. * *Jam.* 4. 4. † *luk.* 14. 26

Lusts of the Flesh; all the inordinate desires of my own corrupt nature, of my own *carnal mind*, * *which is enmity with* Thee.

I renounce, Lord, all *fleshly lusts which war against* † *Thee*, and against my own *soul*, all Sloth & Idleness, and Intemperance, and Lasciviousness, all *filthiness of flesh* ‖ *and spirit*, which render us unclean in Thy sight.

O Lord God, I utterly renounce all things that may any way displease Thee; from them all let it be Thy good pleasure to deliver me.

I know, Lord, that Sin is the utmost * abomination to Thy Purity, the most audacious outrage to Thy adorable Majesty, the perfect Contradiction to Thy Deity, and therefore I ulterly renounce and abhor it.

I know, Lord, that Sin exposes us to all the vials of Thy Wrath, and to Vengeance eternal; I know it sets the Sinner at the extreamest Distance, and Opposition, and Defiance to Thee, and therefore I utterly renounce and abhor it.

I know, Lord, I cannot *love* Thee † but I must hate *Evil*, and therefore I Renounce and detest it.

Turn Thou me ‖, O Lord God, and so shall I be turned.

Turn, O Lord the whole stream of my Affections, from sensual love, to the love of Thee.

O my God, let Thy heavenly Love be the constant Byas of my Soul; O may it be the natural Spring and Weight of my Heart, that it may alwaies move towards Thee!

Thy Love, O my God shall hereafter be the sole Rule and Guid of my life; I will love Thee, and

* *Rom.* 7. 18. 25. --- 8. 7.

† 1. *Pet.* 2. 11. 1. *Joh* 2. 15. *Gal.* 5. 19.

‖ 2. *cor.* 7. 1.

* *Pro.* 15. 9.

† *Psal.* 97. 10.

‖ *Jer.* 31. 18

and love whatever *Thou* loveſt, and *hate* whatever Thou hateſt: *I will believe all the Articles of the Chriſtian Faith, and I will keep Thy holy Will and Commandments, and walk in the ſame all the days of my Life.*

All this, O my God, I own my ſelf *bound to believe and do*, and though of my ſelf I am impotent to all Good *, yet *by* Thy *Help* † *I will* perform it; *and I heartily thank* Thee, O *Heavenly Father* †, who out of meer Compaſſion to my ſoul, *haſt called me to this ſtate of Salvation, through Jeſus Chriſt our Lord.*

* 2 *Cor.* 3. 4.
Joh. 15. 5.
† *Phil.* 4. 13

Glory be to Thee, O Lord, who haſt indulg'd me this opportunity of Repentance; Glory be to Thee who haſt wrought in me this Will, to renew my Baptiſmal Vow.

† 1. *Eph.* 3. 1. *Pet.* 1. 3.

O my God, I humbly, I earneſtly *pray unto* Thee *to give me* continual Supplies of Thy *Grace, that I may continue in* Thy love *unto my Lives End*: That being *faithful to Death, I may receive the Crown of Life* ||

|| *Rev.* 2. 10.

O Lord God, I have ſworn ¶, and I will perform it, that I will keep Thy righteous Judgments.

¶ *Pſ.* 119. 106.

My heart is empty and diſengag'd, and longs for Thee; my heart is entirely devoted to Thee: Enter, O my God; poſſeſs it with Thy gracious preſence, and fill it with Thy love.

Lord for Thy tender mercies ſake, reſtore me to Thy Favour; to all the Graces and Priviledges of my Baptiſm, of which I have been ſpoil'd by my Sins.

Lord, make me a living *Member* of Thy Church, the myſtical Body of thy Son *.

* 1. *Cor.* 12. 13, 27

O my God, Unite me inſeparably to *Chriſt* my *Head* †, and from thence let His gracious Influences

† *Eph.* 1. 2

fluences be *ever ſtreaming* into my *ſoul*. *

Father, I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy to be called Thy ſon: but I return with the Prodigal †. O let Thy paternal bowels yern on me, and graciouſly receive me

Lord ſend Thy *Spirit of Adoption* || into my heart, to inſtil true filial Affections, that I may again be owned by Thee for Thy *Child*, and call Thee Father, and ſhare in the Bleſſings of thy Children, and at laſt become *an Inheritour of the Kingdom of Heaven*. ‡

O Heavenly Father, accept my imperfect Repentance, compaſſionate my Infirmities, forgive my wickedneſs, purifie my uncleanneſs, ſtrengthen my weakneſs, fix my unſtableneſs, and let Thy love ever rule in my heart, through the merits and ſufferings and love of the Son of Thy love, in whom Thou art always infinitely pleaſed *. *Amen.*

* *Eph.* 4. 15 2. *Col.* 19.

† *Luk.* 15. 18.

|| *Gal.* 3. 26, 27.

‡ *Rom.* 8. 16, 17.

* *Mat.* 3. 17.

[This Office may be us'd in times of devout Retirement, or on the *Lord's Day*, or in Affliction or Sickneſs, but *eſpecially* before the Holy *Euchariſt*.]

the Motives of Love.

Q. *Rehearſe the Articles of your* BELIEF.

A. I. I *Believe in God the Father Almighty, maker of Heaven and Earth.*

II. *And in Jeſus Chriſt His onely Son our Lord.*

III. *Who was Conceived by the Holy Ghoſt, Born of the Virgin* Mary.

IV. *Suffered under* Pontius Pilate, *was Crucified, Dead and Buried, He deſcended into Hell.*

V. *The third day he roſe again from the Dead.*

VI. *He ascended into Heaven, and sitteth at the right hand of God the Father Almighty;*

VII. *From thence He shall come to judge the quick and the dead.*

VIII. *I believe in the Holy Ghost.*

IX. *The Holy Catholick Church, the Communion of Saints.*

X. *The Forgiveness of Sins.*

XI. *The Resurrection of the Body.*

XII. *And the Life everlasting. Amen.*

Q. *What dost thou chiefly learn in these Articles of thy Belief?*

A. *First. I learn to believe in God the* FATHER, *who hath made me and all the world.*

Secondly, In God the SON, *who hath Redeemed me and all man-kind,*

Thirdly, In God the HOLY GHOST, *who sanctifieth me, and all the Elect people of God.*

Q. What is the Method of the Creed?

A. The Creed teaches me to believe in God, and to believe in His Church.

Q. How in God?

A. It teaches me to believe in God, with respect to His Unity, and then to the *Trinity* of Persons in that Unity, Father, Son, and Holy Ghost.

Q. How does it teach you to believe the Church:

A. It teaches me to believe the Church, with regard to its two different states, either Militant below, or Triumphant above.

Q. How are the Articles of the Creed Motives of Love?

A. Every Article includes a Blessing as well as a Mystery, and is as proper to excite our *Love*, as to engage our Faith.

Q. Give me such a Paraphrase on the Creed, that throughout

throughout the whole, your *faith may work by love.* * *A.* I shall do it to the best of my power, in such Instructive and pathetical Aspirations as follow. * *Gal.* 5. 6.

I Believe.

Faith working by Love.

My LORD and my God, with a full, free, and firm Assent, I believe all the Articles of my Creed, because Thou hast revealed them; I know Thou art Infallible Truth, and *canst* not †, Thou art Infinite Love ‖, and *wilt* not deceive me: Glory to Thee. † *Deut.* 32. 4. *Heb.* 6. 18. ‖ *Ps.* 25. 8.

With all my heart, O my GOD, do I love and praise Thee, who art so infinitely amiable in thy Self, and so full of love to us, that all I can know, or believe of Thee, excites me to love Thee.

Lord, daily increase my Faith; make it active and fruitful ‡, that I may believe & love Thee, as entirely, as becomes one entirely devoted to thee. ‡ *Jam.* 2. 20.

In GOD.

Its Objects.

The Unity God.

I believe, O my GOD, that Thou art *One* ¶, and that *there is no other god besides Thee*, Thou art that One Infinite and independent Being, that One onely true GOD, whom all men, and all Angels are to adore: All Glory be to Thee. ¶ *Deut.* 4. 35. *Isa.* 44. 6. 45. 5, 6.

O Lord God, help me to love and to praise Thee with God-like affections, and a sutable Devotion.

The Trinity in Unity.

I believe, O my GOD, that in the Unity of Thy Godhead, there is a *Trinity* of Persons ‖, I believe in Thee, O Father, Son, and Holy Ghost, in whose Name I was Baptized, to whose Service I am religiously devoted: All Glory be to Thee. ‖ *Mat.* 3. 17. 28. 19. *Joh.* 1. 5, 7.

I believe, I admire, I love, I praise, I adore Thee, O most blessed and glorious Trinity, God the Father, God the Son, and God the Holy Ghost, for being the joint Authours of our Salvation: All glory be to Thee.

O Sacred, and dreadful, and mysterious Trinity, though I cannot conceive Thee, yet let me daily experiment Thy goodness; let Thy grace, O Lord Jesus, let Thy Love, O God the Father *, let Thy Communications, O Holy Spirit, be ever with me. 2 *cor.* 13. 14.

The Father.

The first Person of the Trinity. I Believe, and love, and praise Thee, O my GOD, the first Person in the Adorable Trinity; The Fountain of the Godhead; the Eternal Father of thy Coeternal Son †, JESUS my Saviour. † *Joh.* 1. 18. 5. 18.

His distinctive Property, Father. Glory be to Thee, O GOD the Father, for *so loving the world* ||, *as to give thine only begotten Son to redeem us.* || *Joh.* 3. 16.

Glory be to Thee, O Heavenly Father, for first loving us, and giving the *Dearest* thing Thou hadst for us; O help me to love again, and to think nothing too dear for thee.

Almighty.

His Attributes. I believe, O my God, that Thou art a spirit (*a*) most pure, and Holy (*b*), and infinite in all perfections (*c*), in Power (*d*), and Knowledge (*e*), and Goodness (*f*); that Thou art Eternal (*g*), immutable (*h*), and Omnipresent (*i*); all Love, All Glory be to Thee.

a *Joh.* 4. 23. 24.
b 1. *Pet.* 1. 16.
c *Ps.* 145. 3.
d *Ps.* 115. 3.
e *Isa.* 40. 28.
f *Mat.* 19. 17.
g *Ps.* 90. 2.
h *Jam.* 1. 17.
i *Psal.* 139. 1. *&c.*

I Believe, O Lord, that Thou art most wise (*k*) and

k *Psal.* 147. 5.

and just (*l*), most happy (*m*), and glorious (*n*), and all-sufficient (*o*); most gracious and merciful, and tender, and benign, and liberal, and beneficient (*p*); All love, all glory be to Thee.

I believe Thy Divine Nature, O my GOD, to be in all respects amiable, to be Amiableness it *self*, to be *Love* (*q*) it self; and therefore I love, I admire, I praise, and fear, and adore Thee.

Thou, Lord, art my Hope, my Trust, my life, my Joy, my Glory, my God, my Love, my *All*.

l *Rom.* 2. 6.
m *Psal.* 16. 11.
n 1 *Tim.* 6. 16.
o 2. *Cor.* 12. 2.
p *Tit.* 3. 4. *Eph.* 2. 4. *Psal.* 51. 1.
q *Cant.* 5. 16. 1 *Joh.* 4. 8, 16.

Maker of Heaven and Earth.

His Works.

I believe that Thou, O Father Almighty, didst create Heaven & Earth, the whole World, and all things in it, visible and invisible, out of nothing, and by Thy Word only *: All glory be to Thee.

* *Gen.* 1. 1. *Heb.* 11. 3. *Psal.* 33. 6.

I believe, O Thou great Creatour, that Thy Divine Love made Thee communicate Being to Thy Creatures; that Thou lovest all things, and hatest nothing Thou hast made: Glory be to Thee.

I believe, O God, that Thou art the sole Lord, and Proprietour of all things Thou hast made †; that all things do necessarily Depend on Thee; that 'tis in Thee only we live ‖, and move, and have our Being: All Love, all Glory be to Thee.

† *Deut.* 10. 14. *Ps.* 89. 11.
‖ *Act.* 17. 18

I believe, O Thou communicative Goodness, that Thou dost preserve, & sustain, and protect & bless all things Thou hast made, suitably to the natures thou hast given them ‖‖: All *love*, all glory be to Thee.

‖‖ *Read the* 145 *Psalm.*

I believe, O mighty Wisdome, that Thou dost most sweetly Order and Govern, and dispose

dispose all things ‖; even the most minute ¶; even the very *Sins* of men * to conspire in Thy Glory; O do Thou conduct my whole life: steer every motion of my soul, towards the great end of our Creation, to love and to glorifie Thee.

‖ *Ps.* 104. 24
¶ *Mat.* 6. 26. 28. 10. 30.
* *Genes.* 50. 20.

I believe, O Lord, that Thy Love was more illustrious in the Creation of *Man*, than in *all* the rest of the visible world; Thou wert pleased to make him † in Thy *own* image, and after Thy own divine likeness: All love, all glory be to Thee.

† *Gen.* 1. 26

Thou Lord, didst make Man for Thy Self, and all things visible for *Man*; Thou designedst all Creatures for his Use ‡, and didst subject them to his Dominion; the very *Angels* Thou didst charge † to keep him in all his wayes: All love, all glory be to Thee.

‡ *Psal.* 8.
† *Ps.* 91. 11

Thy Works, O Lord, are wonderful and amiable *; I love, and admire, and praise thy Universal Providence over the whole world; the perpetual flux of thy Goodness on every Creature; All glory be to thee.

* *Psal.* 111. 2, 3, 4.

I love and praise Thee, O my GOD, for all the particular Vouchsafements of Thy Love to me †, for all Thy Deliverances and Blessings, either to my Body or to my Soul, known, or unknown ‖: for all that I do not remember, or did not Consider: All love all glory be to Thee.

† *Ps.* 68. 19

The longer I live O my God, the more reason I have to love Thee, because every day supplies me with fresh Experiments, and new Motives of Thy manifold love to me; and therefore, All love, all glory be to Thee.

‖ *Read the* 103. *psalm.*

And in JESUS.

I believe in Thee, O JESUS, and I rejoice in

rejoice in that Dear Name which is so full and expressive of Thy Love.

The Second Person in the Trinity,

Thou art JESUS our Saviour, because Thou camest into the world on purpose to *save us from our* * *sins*: All Love, all Glory be to Thee. * *mat.* 1. 21.

God the Son. His Offices.

O be Thou ever *JESUS* to me; O let me feel the kind force of that sweet Name, in which I & all sinners do read our Danger, and our *Deliverance*, our guilt, and our *Salvation*.

O most benign JESU! He well deserves to be *accursed, that does not love Thee* †: Who, Lord, can ever hope to share in Thy Salvation, that does not love Thee his Saviour? † 1. *Cor.* 16. 22.

CHRIST.

I Believe, O merciful Jesus, that Thou art Christ the true *Messias* (*a*), the Anointed of the Lord, the promised seed which was to *bruise* the serpents (*b*) head, long expected by the (*c*) Fathers, foretold by the (*d*) Prophets, represented by (*e*) Types, which were all fulfilled in Thee, O thou, the *Desire of all nations* (*f*): All Love, all Glory be to Thee.

I believe that Thou, O Jesus, wert Anointed with the Holy (*g*) Spirit, that all His Gifts and Graces were poured out, and diffused like a sweet Ointment on thy Soul *without* (h) *measure*; Thou art altogether lovely, O Christ, and *of* Thy *fulness we all* (i) *receive*: All Love all Glory be to Thee.

I believe, O Thou Anointed of God, that as Kings (*k*), and Priests (*l*), and Prophets (*m*), were heretofore anointed with material oyl; so by Thy *Heavenly* Anointing (*n*) Thou wast Consecrated

a Joh. 1. 41. *Dan.* 9. 26.
b Gen. 3. 15.
c Luc. 2. 25.
d Act. 10. 43.
e Col. 2. 17.
f Hag. 2. 7.
g Act. 10. 38. *Heb.* 1. 9.
h Joh. 3. 34.
i 1. 16.
k 1. *Sam.* 15. 1.
l Lev. 4 3. 5. 16.
m 1. *King.* 19. 16.
n Mat 3. 16

crated to be our Prophet, our King, & our Priest, and in all those three Offices to manifest Thy love to us; and therefore All Love, all Glory be to *Thee*,

Glory be to Thee, O Christ, our Prophet (*o*), who didst teach, and reveal, and interpret Thy Father's Will, and all saving truth to the world.

Glory be to Thee, O Christ, our King (*p*), who dost give Lawes to Thy people, dost govern and protect us, and hast subdued all our ghostly Enemies.

Glory be to Thee, O Christ, our Priest, who dost bless (*q*) us, who didst offer Thy Self a Sacrifice (*r*), and dost still make intercession for us (*s*).

Our Redemption, our illumination, our support is wholly from Thy Love, O Thou Anointed of God: All Love, all Glory be to Thee.

o Joh. 4. 25 *Act.* 7. 37. *Luc.* 4. 18.

p Luc. 1. 33 69. 71.

q Act. 3. 26.

r Isa 53. 10 *Eph.* 5. 2. *Heb.* 9. 14.

s Rom. 8. 34 *Heb.* 7. 25.

His only SON.

His two natures.
1. *of God.*
His Eternal Generation.

I believe that Thou, O most adorable JESUS, art the Son of GOD, by ineffable Generation (*t*), Thou didst from Eternity derive Thy Godhead from the Father; Thou art *the brightness* (*u*) *of His Glory*, and *the express Image of His Person*: All love, all glory be to Thee.

Thou, O Blessed Jesu, art the *only* Son of God, the *only begotten Son, full of grace & truth* (*w*); Thou art the only *beloved Son in whom* Thy Father is *well pleased*; 'tis only *in* Thee, and *for* Thee, that sinners have Hope; and therefore, All Love, all Glory be to Thee.

Thou art *equal* (*x*) to the Father, O Jesu, in Amiableness and in Love to us, and art equally to be

t Heb. 1. 5. *Isa.* 53. 8. *Joh.* 1. 1.

u Heb. 1. 3.

w Joh. 1. 14. 18. 5. 18. *Rom.* 8. 32. *Mat.* 3. 17.

x Phil. 2. 6.

be loved *by* us; and therefore All love and praise be to the *Father* that eternally *begat* (*y*), and to the *Son* eternally *begotten*.

y 1. *Joh.* 5. 1

Our LORD.

a *Tit.* 2. 13.
b 1. *Joh.* 5. 20

His Deity.

I believe, O Thou eternal Son of the Father, that Thou art the Great (*a*) and true (*b*) GOD, Jehovah our *Righteousness* (*c*), *God above all, blessed for ever* (*d*), and *mighty to save* (*e*): All love, all glory be to Thee.

c *Jer.* 23. 6.
d *Rom.* 9. 5.
e *Isai.* 63. 1.
f *Joh.* 1. 3.
g *Heb.* 1. 3, 10.
h *Heb.* 1. 6. *Phil.* 2. 10. *Joh.* 5. 23.

I believe, O Lord Jesus, that Thou didst make (*f*) and dost sustain all things by thy power (*g*), and that thou art to be honoured by men and by Angels, as thy Father is honoured (*h*): All love, all glory be to thee.

a *Rev.* 19. 16.
b *Eph.* 1. 21, 22.
c 1. *Cor.* 6. 2. 10. 20.
d *Luc.* 6. 46.

I believe, O thou King of Kings, and LORD of Lords (*a*), that thou art the Lord and the Author of the *New* Creation (*b*), as well as of the old, that thou art more peculiarly Lord of us Sinners by purchase (*c*): O that I, and all that own thy Dominion, may forever love, and revere, and obey (*d*) so powerful and gracious a Lord!

Who was Conceived by the Holy Ghost.

2. of Man in his state of Humiliation.

His Conception.

I Believe O most condescending Majesty, that when thou didst stoop so low as to assume our frail nature, the Holy Ghost came on thy sacred Mother, and that *the power of the Highest did overshadow her* (*e*), and that she did conceive, & lodge thee in her Womb, where thou, who fillest Heaven and Earth, wert about nine months for our sakes imprison'd; and therefore All love, all glory be to thee.

e *Luc.* 1. 31, 34, 35, 42.

Born of the Virgin Mary.

I Believe, O moſt Adorable Humility, that thou waſt at laſt born into the world (*f*), that thou having only God for thy Father, and *Mary*, a pure Virgin for thy Mother, whom *all generations do call bleſſed* (*g*), both thy Conception & Birth were perfectly immaculate, that being without Sin thy Self (*h*), thou might'ſt be a fit Sacrifice to attone for us ſinners, who being born of unclean parents, were all by nature unclean (*i*) and therefore All love, all glory be to thee, O immaculate *Lamb of GOD, who takeſt away the ſins of the world.* (*k*)

f Luc. 2. 6, 7.
g Luc. 1. 48.
h 1. Joh. 2. 1, 2,
i Job. 14. 4.
k Joh. 1. 29.

I believe, O Bleſſed Saviour, that the two Natures of GOD, and of Man, were in thee ſo myſteriouſly united, without either Change, or Confuſion, that they made in thee but One Perſon, but *one Mediatour* (*l*), *one Lord* (*m*), Thou, O Eternal Word, didſt become Fleſh, and didſt *dwell among us* (*n*) on purpoſe to ſave us; and therefore All love, all glory be to thee.

l 1. Tim 2. 5.
m Eph. 4. 5.
n Joh. 1. 14.

Suffered.

I believe, O Adorable Love, that thy whole Life was made up of Sufferings, and *that* for ſinful *men*, and in particular for *me*; O let me never ceaſe to adore and love thee.

It was for us ſinners, O tendereſt Love, that in thy very Infancy, thou waſt Circumciſed (*a*) and deſigned by *Herod* for ſlaughter, and forc't to flee into *Egypt* (*b*), and therefore I praiſe and love thee.

a Luc. 2. 21
b Mat. 2. 13. 16.

It

It was for us Sinners, that Thou, O Afflicted Love, wert all thy life long, *a man of ſorrows, and acquainted with grief* (*c*); that thou waſt perſecuted and reviled, *deſpiſed*, and *rejected*, and hadſt *not where to lay thy Head* (*d*): and therefore I am bound to praiſe, and to love thee.

c Iſa. 53. 3.

d Mat. 8. 20.

It was for us Sinners, that Thou, O Compaſſionate Love, when thou tookeſt on thee our nature, waſt *touch't with a feeling of our infirmities*, and waſt *in all points tempted, like as we are, yet without ſin* (*e*) that thou mighteſt the more affectionately pity the weak, and ſuccour the tempted; and therefore I praiſe and love thee.

e Heb. 4. 15

It was for us ſinners, that Thou, O beneficent Love, didſt go *about doing good* (*f*), preaching Repentance, publiſhing the glad Tidings of Salvation (*g*), ſending thy Diſciples (*h*), confirming thy Heavenly Doctrine by many glorious Miracles (*i*), and illuſtrating it by a God-like example; all thy Life is full of Attractives of ſweeteſt Love and Pity to us Sinners, which kindly (*k*) and forcibly conſtrain us to praiſe and love Thee.

f Act. 10. 38.

g Mat 4. 17 *Luc.* 4. 18.

h Mat. 10. 1, 5.

i 11. 5.

k 2. *Cor.* 5. 14.

O moſt exuberant Love, how amiable are all thy Graces! O fill my heart with Thy Love, and transform me into thy Likeneſs (*l*), that I may all my life long imitate thy perfect Obedience, unſpotted Holineſs, unchangeable Reſolution, univerſal Charity, uninterrupted Devotion, Contempt of the world, Heavenly-mindedneſs, Gracious Condeſcention, ardent Zeal for thy Father's Glory, & unbounded Love; and that for the ſake of that deareſt Love, which enclined Thee to become incarnate for me.

l Rom. 8. 29.

Phil. 2. 5.

His Sufferings previous to His crucifixion.

Under Pontius Pilate.

I believe, O my Lord, and my God, that tho' Thou did'ſt ſuffer all thy Life long, yet Thy *greateſt* Sufferings were under the Roman Governour of *Judea*, *Pontius Pilate*; I believe all thoſe mighty Sufferings, but am as little able to expreſs the greatneſs of them, as I am the greatneſs of thy *Love* which mov'd Thee to ſuffer: All I can doe is to love, and to praiſe Thee.

How great were Thy Sufferings, O Saviour of the World, when the very apprehenſion of them made thy *Soul very heavy, exceeding ſorrowful even to Death*, made thee *offer up prayers, with ſtrong crying and Tears*, that if it were thy Father's *Will the cup might paſs from* thee, threw thee into an *Agony* and *bloody Sweat* (*m*), inſomuch that there was an *Angel* ſent from Heaven on purpoſe to *ſtrengthen* thee! O Thou agonizing Love, impreſs on my heart ſo tender a ſenſe of Thy ſufferings for me, that I may agoniſe with Thee, that I may feel all thy Sorrows, that though I cannot ſweat bloud like Thee, I may diſolve into *Tears* for Thee, that I may love & ſuffer with Thee throughout every part of thy Paſſion.

Heb. 5. 7. *m Mat.* 26. 38. *Luc.* 22. 43, 44.

O Suffering JESUS, when my Meditations follow thee from the Garden to Mount *Calvary*, I grieve and I love all the way.

I grieve, and I love, when I ſee Thee, O incarnate God, who couldſt command more than twelve Legions of Angels for thy Reſcue; out of Love to Sinners, and in particular to *me*, one of the vileſt of all that number, humbling thy Self to be Apprehended and bound by the rude Souldiers, as a Malefactour (*n*).

n Mat. 26. 47, 53, 57. *Joh.* 18. 4.

I grieve

I grieve, and I love, when I ſee thee, O gracious Lord, for my ſake, betrayed by the treacherous Kiſs of *Judas* (*o*), denied by *Peter*, and forſaken of all thy Diſciples.

I grieve and I love, when I ſee Thee, O ſpotleſs Innocence, out of love to me, dragg'd to *Annas* (*p*), & *Caiaphas* (*q*) the High-Prieſt, when I ſee thee accuſed by falſe witneſſes, Arraign'd and Condemn'd.

I grieve and I love, when I ſee Thee, O Divine Majeſty, out of Love to me, ſpit upon, and blind-folded, and buffeted, and mockt (*r*), ſent to *Pilate*, an Infidel Judge (*s*), then to wicked *Herod* (*t*), who with his men of War ſet Thee at nought, array'd thee in a white Robe of Mockery, and ſent thee again to *Pilate*.

I grieve, and I love, O injured Goodneſs, when I ſee Thee, though declared innocent by the very Traitour *Judas*, who out of horrour for his Crime, went and hanged himſelf; though declared innocent by *Pilate* himſelf, the Judge to whom thine enemies appealed, yet worried to death by the Clamours of the Rabble, that cryed out *Crucifie' Crucifie*; when I ſee *Barabbas* a traitour, and a Murderer preferr'd before Thee (*v*).

I grieve, and I love when I ſee Thee, O Lover of ſouls, for my ſake moſt unjuſtly given up, into the hands of infidel Souldiers, to be ſtript naked, and tied to a Pillar, and ſcourg'd (*x*); to ſee *the Plowers plowing on thy back, and making long furrows.*

I grieve and I love, O KING of Heaven, when I ſee Thee, out of Love to mee, humbling thy ſelf to be array'd in *Purple* (*y*), with a *Reed* in thy hand; when I ſee Thee *Crown'd with Thorns*, to multiply thy Torments; when I ſee

n Mat. 26. 49, 51, 70.
p Joh. 18. 12.
q Mat. 26. 57, 59. *Luc.* 22. 66
r Mat. 26. 67. *Luc.* 22. 63
s Mat. 27. 2.
t Luk. 23. 6, 11, 12.
v Luc. 23. 14, 18, 19, 21. *Mat.* 27. 3, 4, 5.
x Joh. 19. 1. *Pſal.* 129. 3
y Mat. 27. 28. 29.

see Thee mockt by barbarous wretches, with their *bended Knee*, and with *Hail King of the Jews.*

I grieve, and I love, when I see Thee, O LORD GOD, whom the *Angels* worship, *spit upon* again, and buffeted (*z*), and for my sake, made the extreme Scorn, and Contempt, and Sport of thy insolent & insulting Enemies; and though still declared innocent by *Pilate* (*a*), yet surrender'd to the unrelenting Cruelty of the Multitude, *to be Crucified.* *z Marc.* 15. 19. *a Mat.* 27. 24, 26.

My Lord, my God, my Saviour, with all my heart, I love, & adore Thy infinite Love & Benignity to Sinners; with all my heart, I lament & detest the hatred, and outrage of sinners to thee.

Was Crucified.

His Crucifixion.

I grieve, and I love, O sorrowful JESUS, when I see Thee, for my sake, oppress't with the weight of thy own Cross (*b*), till thy tender Body, quite spent with sufferings, sank under it (*c*). *b Joh.* 19. 17. *c Mat.* 27. 32.

I grieve, and I love, O Thou great Martyr of Love, when for my sake I see thy Virgin Body stript naked, thy Hands and thy Feet nail'd to the Cross; when I see Thee *crucified between two Thieves* (*d*), and *numbred with the transgressours*, when I see *Gall* given thee to *eat*, & *Vinegar* to *drink* (*e*). *d* — 27. 38. *e Psal.* 69. 21.

I grieve, and I love, when I see Thee, O incarnate Deity, hanging on the Cross, and for my sake, by thy own people, in the height of thy Anguish, derided, reproacht and blasphem'd, with *Wagging of their heads*, mockt by the Souldiers, and by the impenitent Thief (*f*). *f Mat.* 27. 39.

I grieve, and I love, when I see Thee, O God blessed

Bleſſed for evermore, O Fountain of all Bleſſing, hang bleeding on the Croſs, and made a *Curſe* for me (*g*); How does my indignation ſwell againſt the Injuſtice and ingratitude, and Inhumanity of the *Jews*, who could thus cruelly treat ſo unreproachable an Innocence, ſo amiable a Charity, ſo compaſſionate a Saviour. *g Gal.* 3. 13.

Alas, alas, It was the *Sinner*, O Love incarnate, rather than the *Jew*, that betray'd, and derided, and blaſphemed, and tortur'd and crucified Thee; the Sins of lapſed mankind (*h*), and particularly *my* Sins, *they* were Thy Tormentors; and therefore from my heart, I bewail, deteſt and abjure them. *h Iſa.* 53. 6.

My Lord, and my God, inſtil penitential Love into my ſoul, that I may grieve for my ſins, which grieved Thee, that I may love thee for Suffering for us ſinners, who occaſion'd all thy griefs; O may I always love thee, O may I never grieve thee more!

Dead.

His Death. I grieve, and I love O bleeding Love, when I ſee thee on the Croſs, quite ſpent with pain and Anguiſh, when I ſee thee in thy dying pangs *commending* thy Spirit into the Hands of thy *Heavenly Father* (*i*), *bowing thy head* (*k*) and giving up the *Ghoſt*. *i Luc.* 23. 46. *k Joh.* 19. 30.

Thou, O Lord of Life, didſt for us ſinners humble thy ſelf to death, even to the death of the *Croſs*, a death of utmoſt ſhame and ignominy, and of Torment inſupportable; all Love, all glory be to Thee.

Was ever any ſorrow, O Crucified Lord, like that Sorrow my Sins created Thee?

Was

Was ever any Love, O infinite mercy, like that Love *Thou* didst shew, in dying for Sinners,

All the frame of Nature, O dying Saviour, fell into Convulsions at the Crucifixion of their great Creatour; The *Sun was Darkned* (*l*) *the Veil of the Temple was rent from the Top to the Bottom, the earth quak't, the Rocks clave asunder, the Bodies of dead Saints rose out of their graves*, insomuch that the *Centurion*, and Infidel Souldiers acknowledg'd thee to be *the Son of God*; Thou wast *lovely*, and *glorious*, and adorable in Thy *lowest* Humiliation; all Love, all praise be to Thee. *l Mat. 27. 51.*

His unknown Sufferings.

Thy Bodily Sufferings, O Almighty Love, were intolerable, but yet Thy *inward* were far *greater*.

I grieve, I Love, I melt all o'er, when I hear Thee on the Cross crying out, *My God, my God, why hast Thou forsaken me* (*m*)? Ah sinful wretch that I am, how infinite and unconceiveable were the inward Dolours and Agonies thou didst undergo for us Sinners, when Thou didst *tread the Wine-press* of thy Father's Wrath *alone* (*n*), when it pleased thy own most beloved Father to *bruise* Thee, and to put Thee to *grief*, when the Iniquities of the whole world were laid on Thee, and *my* numerous sins increas't thy load, & heightned thy Torment, when thy own Deity withdrew all Consolation from Thee; when GOD, offended by our Sins, did *afflict Thee in the day of His fierce anger* (*p*); no Sufferings, no Love was ever like unto Thine for *me*; no grief, no *Love* but thy *own* should exceed mine for *Thee*. *m Cap. 27. v. 46.* *n Isai. 63. 3.* *o Cap. 53. v. 6, 10.* *p Lam. 1. 12.*

For whom, O unutterable Goodness, didst thou suffer the Extreme bitterness of sorrow, but for the vilest of all thy Creatures, sinful *Man*, and for me, one of the worst of sinners? and therefore I praise and love Thee.

For

For what end didst thou suffer, O most ardent Charity, but to save sinners from all things that were distructive, the Curse of the Law (*q*), the Terrours of Death (*r*), the Tyranny of Sin (*s*), the powers of Darkness, and Torments Eternal (*t*); to purchase for us all things conducible to our Happiness (*v*), Pardon and Grace, Consolation and Acceptance, and the everlasting Joys and Glories of the Kingdom of Heaven; and therefore I praise and love thee.

q *Gal.* 3. 13
r *Heb.* 2. 14, 15.
s *Rom* 6. 14.
t 1. *Thes.* 1. 10.
v *Eph.* 1. 7. *Heb.* 9. 12. 15.

Out of what motive didst Thou suffer, O boundless Benignity, but out of thy own preventing (*x*) Love, free Mercy, and pure Compassion; and therefore I praise and love thee.

x 1. *Joh.* 4. 19.

When no other Sacrifice could attone thy Father's Anger, O thou beloved Son of God, and reconcile Divine Justice and Mercy together, but the Sacrifice of God *incarnate*, who as man was to die (*y*), and to suffer in our stead, as God was to merit and make Satisfaction for our Sins; 'twas then that Thou, O God the Son, didst become man, the very meanest of men, didst *take upon thee the form of a Servant* (*z*), and didst on the Cross shew us the Mystery and the Miracle of Love, God Crucified for *Sinners*, and Sinners Redeemed by the bloud of *God* (*a*).

y *Heb.* 9. 28
z *Phil.* 2. 7.
a *Act.* 20. 28.

O Thou propitious Wonder, God *incarnate* on the Cross, by what Names shall I adore Thee? all are too short, too scanty to express Thee, *Love* only, nothing but *LOVE* will reach Thee, Thou art *LOVE* (*b*), O Jesu, Thou art all Love, O tenderest, O sweetest, O purest O dearest Love, soften sweeten, refine, *love* mee into all Love like thee.

b 1. *Joh.* 4. 8.

By the Love of thy Cross, O Jesu, I *live* (*c*), in that I will only *glory*, that above all things will I study (*d*), *that* before all things will I value (*e*);

c *Gal.* 2. 20. -- 6. 14.
d 1 *Cor.* 2. 2
e *Phil.* 3. 8.

by the love of thy Cross, I will take up *my* Cross daily (*f*), and follow Thee, I will persecute, & and Torment, and crucifie (*g*) my sinful Affections and Lusts, which persecuted, tormented, and crucified *Thee*; and if thy love calls me to it, I will suffer on the Cross for Thee, as thou hast done for me.

f *Luc.* 9. 23.
g *Rom.* 6. 6. *Gal.* 5. 24.
h *Act* 21. 13

How illustrious and amiable were thy Graces amidst all thy Sufferings, O Thou afflicted Jesu; I admire, and I love thy profound Humility, unwearied Patience, Lamb-like Meekness, immaculate Innocence, invincible Courage, absolute Resignation, Compassionate Love of Souls, and perfect Charity to thy Enemies. O my Love, I cannot love thee as I ought, but I desire above all things to be *like my beloved*; O give me grace to tread in thy *steps* (*i*), and conform me to thy Thy Divine Image, that the more I grow like thee, the more I may love thee, and the more I may be loved *by* thee.

i 1. *Pet.* 2. 21.

And Buried, He descended into Hell.

His Burial & Descent.

I believe, O crucified Lord, that thou wast realy dead, and there was a Separation of thy Body and Soul: that thy *side* was mortally wounded, and pierced with a spear on the Cross (*k*), and thy Sacred Body was buried (*l*), to assure us of Thy Death. All Love, all Glory be to thee.

k *Joh.* 19. 34.
l *Mat.* 27. 57, 60.

I believe, O pierced, O wounded Love, that thy Soul in the state of Separation did descend into Hell (*m*) to vanquish Death and all the Spirits of Darkness in their own Dominions: and therefore I adore and Love Thee.

m *Eph.* 4. 9.

Glory be to thee, O thou great Champion of Love

Love, who didst for our sakes singly encounter all our ghostly Enemies, who didst thy self *taste of* Death (*n*), that thou mightst take away the *sting* of Death (*o*), who didst wrestle with *Principalities and Powers* (*p*), and all the force of Hell, that we might share in thy Victory; for which wonderful Salvation I will always praise and love Thee.

n Heb. 2. 9.
o 1. Cor. 15 55, 56, 57.
p Col. 2. 15

The third day He rose again from the Dead.

His State of Exaltation.

His Resurrection.

I believe, O Almighty Love, that, according to the Types and Prophecies which went before of thee (*q*), and according to thy own infallible Predictions, thou didst by thy own power (*r*) rise from the Dead the third day: All Love, all Glory be to Thee.

Glory be to thee, who didst lie so long in the Grave to undergo the full Condition of the Dead, & to convince all the world thou went dead; and didst rise so soon that Thou mightst *not see corruption* (*s*) or retard our joy (*t*): All Love, all Glory be to thee.

q Luc. 24. 26, 27. Mat 12. 40.
r Joh. 2. 19.
s Act. 2. 31
t Joh. 16. 22.

He ascended into Heaven.

His Ascension.

I believe, O victorious Love, that Thou, after thy Conquest over Death and Hell, didst ascend in Triumph to Heaven (*v*), that thou mightst prepare *Mansions* for us (*x*), and from thence as Conquerour bestow the Gifts of thy Conquest on us (*y*), and above all the Gift of thy Holy Spirit (*z*); that thou mightst enter into the Holy of Holies, as our great High-Priest (*a*), to present to thy Father the sweet-smelling Sacrifice of His Crucified Son, the sole Propitiation for Sinners; and therefore All Love, all glory be to thee.

v Luc. 24. 51. Act 1. 9, 10
x Joh. 14. 2
y Eph. 4. 8.
z Joh. 16. 7
a Heb. 6. 19. 20. 10. 10, 21.

Glory be to Thee, O Jesu, who didst leave the world and ascend to Heaven, about the *Thirty third* year of thy age, to teach us in the *Prime* of our years to despise this world when we are best able to enjoy it, and to reserve our full vigour for Heaven and for thy Love.

O Thou whom my soul loveth, Since *Thou* hast left the world, what was there ever in it worthy of our Love? O let all my affections ascend after Thee, and never return to the Earth any more; for, *whom have I in Heaven but Thee? and there is none upon earth that I desire in comparison of Thee* (*b*).

b Psal. 73. 25.

And sitteth at the right hand of GOD, the Father Almighty.

His Session.

I believe, O Triumphant Love, that Thou now sittest in full and peaceful possession of Bliss (*c*), and at the right Hand of GOD: that thy humane Nature is exalted to the most honourable place in Heaven, where thou sittest on thy Throne of glory, ador'd by Angels (*d*), and interceding for Sinners (*e*); and therefore, All Love all Glory be to Thee.

c 1. *Pet.* 3. 22.

d Rev. 5. 8, 9. 12.

e Rom. 8. 34.

Glory be to thee, O Love Enthron'd, Thy Resurrection, Ascension and Session, are all signal instances of Thy love, and earnests of our future Felicity, the entire purchase of thy Love: All our hopes of Heaven, our Resurrection, Ascention and Glorification depend *on*, and are derived from *thine*, and are all the Trophies of thy love to us; and therefore I will ever praise and love Thee.

From thence He shall come to judge the quick and the Dead.

I believe, O Glorified Love, that from Thy Throne

His coming to Judgment.

Throne at God's right Hand, where Thou now ſitteſt, Thou wilt come again (*f*) to judge the world, attended with thy holy Angels (*g*); All Glory be to Thee.

f Act. 1. 11. *Phil.* 3. 20. *g.* 2. *Theſſ.* 1. 7.

I believe, O thou adorable Judge, that all mankind ſhall be ſummon'd before thy awful Tribunal: All the *Dead*, who ſhall then be wak'd out of their Graves when the Angel ſhall blow the laſt Trump (*h*), and all that are then *Quick* and alive ſhall then appear before thee. All Glory be to Thee.

h 1. *Cor.* 15. 52.

I believe, Lord, that I and all the World ſhall give a ſtrict account of all our thoughts and words and actions; that the Books will then be opened; that out of thoſe dreadful Regiſters we ſhall then be judged (*i*) that Satan and our own Conſciences ſhall be our Accuſers. O let the laſt Trump be ever ſounding in my ears, that I may ever be mindful of my great Accounts (*k*), and that I may neither ſpeak, nor do, nor think any thing that may wound my own Conſcience, or provoke Thy *Anger*, or make me tremble at the awful day.

i Rom. 14. 10. *Mat.* 12. 36. *Rev.* 20. 12. *k Eccleſ.* 12. 13, 14.

I know, O Thou adorable Judge, that *Love* only ſhall then endure that terrible Teſt, that *Love* only ſhall be acquitted, that Love only ſhall be eternally bleſt; and therefore I will ever praiſe and *love* Thee.

Glory be to Thee, O Thou beloved Son of GOD, to whom *the Father hath committed all Judgment* (*l*).

l Joh. 5. 22.

How can they that love Thee, O Jeſu, ever deſpond, though their love in this life is alwaies imperfect, when at laſt they ſhall have Love for their Judge,

Judge, Love that hath felt and will compassionate all their infirmities; and therefore all Love all Glory be to Thee.

The Third Person in the Trinity.

I believe in the HOLY GHOST.

I believe in Thee, O Thou Spirit of God, the Third Person in the most Adorable Trinity; I believe, O Blessed Spirit, that Thou art the Lord (*m*), that Thou art GOD (*n*) Eternal (*o*) and Omniscient (*p*), a Person distinct from both the Father and the Son, eternally proceeding from both (*q*), and equally sent *by* both (*r*), and joint Authour *with* both of our Salvation: and therefore all love, all glory be to thee.

I believe, O blessed Spirit, that Thou art Holy, essentially Holy (*s*) in respect of thy own Divine Nature, and being essentially Holy, art infinitely *Amiable*; and therefore all love, all glory be to Thee.

I believe, O blessed Spirit, that Thou art *personally* Holy, that thou art the Authour of all internal Holiness, and all internal and sanctifying Grace (*t*), that Thou art the principle of all Spiritual life in us (*v*); and therefore all Love, all Glory be to Thee.

Glory be to Thee, O Love incarnate, for sending the Spirit in thy stead, and for promising it to our Prayers (*x*); All love, all glory be to Thee.

Glory be to Thee, O Spirit of Love, for *shedding the Love of God abroad in our hearts* (*y*), for filling all that love Thee with Exuberance of Joy and Consolation; All love, all glory be to Thee.

O Thou blessed Spirit the Comforter, purifie my Soul

m 2. *Cor.* 3. 17, 18.
n *Joh.* 4. 24. *Act.* 5. 3.
o *Heb* 9. 14.
p 1. *Cor.* 2. 10.
q *Mat.* 10. 20.
Rom. 8. 9.
r *Joh.* 14. 26. 16. 7.
s 1. *Pet.* 1. 15.
t *Gal.* 5. 22.
v *Joh.* 3. 5.
x *Luc.* 11. 13.
y *Rom.* 5. 5.

Soul, and infuse thy Love into it, and Consecrate it to be Thy Temple (*z*), and fix Thy Throne immoveably there, and set all my Affections on fire, that my heart may be a continual Sacrifice of Love offer'd up to thee, and the Flame may be ever aspiring towards Thee.

z 1. *Cor.* 6. 19.

The Holy Catholick Church.

Our Belief of the Church. 1. Militant. Its Nature.

I believe, O blessed and adorable Mediatour, that the Church is a Society of persons, founded by thy Love to Sinners (*a*), united into one Body, of which Thou art the Head (*b*), initiated by Baptism (*c*), nourished by the Eucharist (*d*), governed by Pastors Commissioned by Thee, and endowed with the power of the Keys (*e*), professing the Doctrine taught by Thee (*f*), and delivered to the Saints (*g*), and devoted to praise and love Thee.

a Mat. 16. 18. *Eph.* 5. 25. *b Col.* 1. 18. *c Mat.* 28. 19. *d* 26. 26. *e Mat* 18. 18 *Joh.* 20. 22, 23. *f Act.* 2. 41, 42 ---- *g Jude* 3.

I believe, O holy Jesus, that thy Church is Holy like thee its Authour; Holy by the Original Design of its Institution (*h*), Holy by Baptismal Dedication, Holy in all its Administrations, which tend to produce Holiness (*i*); and though there will be alwaies a mixture of good and bad in it in this world (*k*), yet that it has always many real Saints in it; and therefore All love, all glory be to Thee.

h 2 *Tim* 1. 9. *i* 2. *Tim.* 2. 19. *k Mat.* 13. 24.

I believe, Lord, This Church to be *Catholick*, or Universal, made up of the Collection of all particular Churches; I believe it to be Catholick in respect of *Time*, comprehending all ages to the Worlds End, to which it is to endure (*l*); Catholick in respect of all *Places*, out of which Believers are to be gather'd (*m*), Catholick in respect of

l 16. 18. -- 28. 20. *m* -- 28. 19.

of all saving Faith, of which this Creed contains the substance, which shall in it always be taught (*n*); Catholick in respect of all Graces, which shall in it be practised, and Catholick in respect of that Catholick War it is to wage against all its ghostly Enemies, for which it is called *Militant*: O preserve me always a true Member of thy Catholick Church, that I may always inseparably adhere to Thee, that I may alwayes devoutly praise and love Thee. *n* *Joh.* 16. 13.

Glory be to Thee, O Lord my God, who hast made me a Member of the particular Church of *ENGLAND*, whose Faith, and Government, and Worship are Holy, and Catholick, and Apostolick, and free from the extremes of *Irreverence* or *Superstition*, and which I firmly believe to be a sound part of thy Church Universal, and which teaches me Charity to those who dissent from me; and therefore all Love, all glory be to Thee.

O my GOD, give me grace to continue stedfast in her Bosome, to improve all those Helps to true Piety, all those meanes of Grace, all those Incentives of thy Love; thou hast mercifully indulged me in her Communion, that I may with primitive Affections & Fervour praise & love thee.

The Communion of Saints.

Communion. I believe, O King of Saints, that among the Saints on Earth, whether *real* or in *outward* Profession only, there ought to be a mutual, Catholick Participation of all good things (*o*) i which is the immediate Effect of Catholick Love. Thou, O *God* of Love, restore it to Thy Church! *o* 1 *Joh.* 1

I Believe

I believe, O thou God of Love, that all the Saints on earth by profession ought to communicate one with another, in Evangelical Worship, and the same holy Sacraments, in the same Divine and Apostolical Faith (*p*), in all Offices of Corporal (*q*) and Spiritual Charity (*r*), in reciprocal delight in each others Salvation, and in tender Sympathy as Members of one and the same Body (*s*): O God of peace, restore in thy good time this Catholick Communion, that with one heart and one mouth we may all praise and love thee.

p Act. 2. 42, 46.
q. Gal. 6. 10.
r Rom. 12. 9, *&c.* 1. *Thes.* 5. 14.
Heb. 10. 25
s 1. *Cor.* 12. 13, 26.

O my God, amidst the Deplorable Divisions of thy Church, O let me never widen its Breaches, but give me Catholick Charity to all that are Baptised in Thy Name, and Catholick Communion with all Christians in Desire. O deliver me from the Sins and Errours, from the Schisms and Heresies of the Age. O give me grace to pray daily for the peace of thy Church (*t*), and earnestly to seek it, and to excite all I can to praise and to love thee.

t Psalm 122. 6.

I believe, O most Holy Jesu, that thy Saints here below, have Communion with thy Saints above (*v*), that they pray for us, while we celebrate their Memories, congratulate their Bliss, give thanks for their Labours of Love, and imitate their Examples; for which all Love all glory be to Thee.

v Heb. 12. 22.

I believe, O gracious Redeemer, that thy Saints here on Earth, have Communion with the Holy Angels above; that they are *ministring Spirits* (*x*) *sent forth to minister for them who shall be heirs of Salvation*, and watch over us (*y*); and we give thanks to Thee for their protection, and emulate their incessant praises and ready Obedience; for

x Heb. 1. 14
y Ps. 34. 7.

which All Love, all Glory be to Thee.

I believe, O my Lord and my God, that the Saints in this Life, have Communion with the Three Persons of the most adorable Trinity (z), in the same most benign Influence of Love in which all Three consPire; for which, All Love, all glory be to Thee, O Father, Son, and Holy Ghost, world without End. z 1. Joh 1. 3 Phil. 2. 1.

Glory be to Thee, O Goodness infinitely Diffusive, for all the Graces and Blessings in which the Saints communicate, for breathing thy Love, as the very Soul into thy Mystical Body, that all that believe in thee, may love one another, and all join in loving Thee.

The Forgiveness of Sins.

I believe, O my God, that none can forgive sins but Thou alone, (a), and that in Thy Church Forgiveness is always to be had; and for so an inestimable a blessing, all Love, all glory be to thee. *Reconciliation with God.* a Marc. 2. 7.

I believe, O thou Lover of Souls, that without true Repentance, we cannot hope for Pardon (b), that our Repentance is at the best imperfect, that it is out of thy mere Mercy, O heavenly Father (c), and for the Merits, and Passion of thy Crucified Son (d), that thou dost accept our imperfect Repentance, and art pleas'd to forgive us; and therefore all Love, all glory be to thee. b 1. Joh. 1. 9. c Tit. 3. 4. 5. d 1 Pet. 1, 18.

Glory be to Thee, O most adorable Trinity, for thy infinite Love in our Forgiveness (e); Glory be to Thee, O Father forgiving, O Son propitiating, O Holy Ghost Purifying, I miserable e Rom. 5. 8. 10.

Sinner

Sinner, who ſigh, and pant, and languiſh for thy Forgiveneſs, and to be at peace with Thee (*f*), praiſe, and adore, and love that moſt ſweet, and liberal, and tender, and amiable Mercy, that delights in forgiving Sinners.

f Rom. 5. 1.

The Reſurrection of the Body.

2. *Triumphant. Reſurrection.*

I believe, O Victorious Jeſu, that by the Virtue of thy Reſurrection, all the Dead ſhall riſe (*g*), bad as well as good; all Love, all Glory be to thee, by whom *Death is ſwallowed up in Victory* (*h*).

g 1. Cor. 15. 20. John 5. 28, 29.

h 1. Cor. 15. 54.

I believe, O Almighty Jeſu, that by thy power, All ſhall riſe with the ſame bodies they had on earth (*i*), that thou wilt recollect their ſcattered duſt into the ſame form again, that our Souls ſhall be re-united to our bodies, that we ſhall be judged both in body and Soul, for the ſins committed by both; that the bodies of the wicked ſhall be fitted for torment, and the bodies of the Saints changed in Quality, and made *glorified* Bodies (*k*), immortal and incorruptible, fitted for Heaven, and eternally to love and enjoy thee; for which glorious Vouchſafement I will always praiſe and love thee.

i Job 19. 26.

k 1. Cor. 15. 53. Phil. 3. 21.

And the Life Everlaſting.

Happineſs Eternal.

I believe, O Great JUDGE of Heaven and earth, that after all the Quick and Dead have appear'd before thy *Judgment-ſeat*, then the moſt juſt & *unrepeatable* Sentence ſhall paſs, & be executed to allEternity; joyful only to thoſe that love Thee: and therefore, All Love, all Glory be to Thee.

I believe, O righteous Jeſu, that the Wicked ſhall be ſet on thy *left Hand*, and be damn'd to Hell, to be tormented with everlaſting and unconceiveable Anguiſh and Deſpair, by the Devil and his Angels, (*l*) and their own Conſcience, both in Soul and body, in the lake of Fire and Brimſtone *, from which there never can be any Redemption; O juſt reward of thoſe that do not love thee!

l Mat. 25. 41.
* *Rev.* 14. 10, 11 ---

O merciful Jeſu, how deſireous art Thou that we ſhould be happy in loving Thee, when Thou haſt created Hell on purpoſe to deterr us from hating thee, and Heaven, to compel us to love thee; and therefore all Love all glory be to Thee.

I believe, O my Lord and my God, that the Righteous ſhall be rewarded with *Joys unſpeakable, and full of glory*, with the beatifick Viſion and Love of Thy Self in heaven (*m*), with the Happineſs of Body and Soul, which ſhall be in all reſpects moſt perfect; eternal, and unchangeable (*n*), that they ſhall never ſorrow nor ſin more (*o*), which is all the free gift of thy infinite Love (*p*), O heavenly Father, and the purchaſe of thy blood, O God incarnate; for which I will ever, to the utmoſt of my power, adore and love thee.

m 1. *Joh.* 3. 2. 1. *Cor.* 13. 12.
n 1. *Pet* 1. 4.
o Rev 21. 4.
p Mat. 25. 34.

O boundleſs Love, when ſhall I love thee in Heaven, without either Coldneſs or interruption, which (alas, too often) ſeiſe me here below?

When, O my God, O when ſhall I have the tranſporting Viſion of thy moſt amiable Goodneſs, that I may unalterably love Thee, that I may never more offend thee?

O thou whom my ſoul loveth, I would not deſire Heaven

Heaven, but becauſe Thou art there, for Thou makeſt Heaven where-ever Thou art.

I would not, O Jeſu, deſire Life everlaſting, but that I may there everlaſtingly love Thee.

O inexhauſtible Love, do Thou eternally breathe Love into me, that my Love to Thee may be eternally increaſing, and tending towards Infinity, ſince a Love leſs than *infinite* is not worthy of thee.

Amen.

O Thou great Authour and Finiſher of our Faith, do Thou daily increaſe my Faith, and heighten my Love; O grant that in holy Ardours of Love to Love crucified, my Love may at laſt aſcend to the *Region* of Love, that I may have nothing to do, to all Eternity, but to praiſe and to love thee. *Amen*, O infinite LOVE,

AMEN, AMEN.

[This Office may be divided into Several parts, and uſed on the *Lord's Day*, or on *Holy-days*, eſpecially on the great Feſtivals of *Chriſtmas*, *Eaſter*, *Pentecoſt*; in *Lent* alſo, and particularly on *Good-Friday*, and before the Reception of the Bleſſed Sacrament; as is moſt ſutable to the Occaſion, or to the ſtate, Temper and Diſpoſition of every devout Soul.]

The Fruits of Love.

Q. *You said your Godfathers and Godmothers did promise for you, that you should keep God's Commandments,*

Tell me How many there be.

A. *Ten.*

Q. *Which be they?*

A. *The same which God spake in the twentieth Chapter of* Exodus, *saying, I am the Lord thy God, who brought thee out of the Land of* Egypt, *out of the house of Bondage.*

I. *Thou shalt have no other gods but Me.*

II. *Thou shalt not make to thy Self any graven Image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them, for I the* LORD *thy* GOD *am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew mercy unto Thousands of them that love me and keep my Commandments.*

III. *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His Name in vain.*

IV. *Remember that thou keep holy the Sabbath Day. Six days shalt thou labour, and do all that thou hast to do, but the Seventh Day is the Sabbath of the Lord, thy God: In it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy man-servant, and thy maid-servant, thy Cattel, and the stranger that is within thy gates. For in Six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh day; wherefore the Lord blessed the Seventh Day, and hallowed it.*

V. *Honour*

V. *Honour thy Father, and thy Mother that thy days may be long in the land which the Lord thy God giveth thee.*

VI. *Thou ſhalt do no Murther.*

VII. *Thou ſhalt not commit Adultery.*

VIII. *Thou ſhalt not ſteal.*

IX. *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.*

X. *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.*

Q. *What doſt thou chiefly learn by theſe Commandments?*

A. *I learn two things; my duty towards* GOD, *and my duty towards my Neighbour.*

What is thy duty towards God?

A. *My Duty towards God is,*

I. *To believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my Soul, and with all my ſtrength.*

II. *To worſhip Him, to give Him thanks, to put my whole truſt in Him, to call upon Him.*

III. *To honour His holy Name and His Word.*

VI. *And to ſerve Him truly all the days of my life.*

Q. *What is thy duty towards thy Neighbour?*

A. *My Duty towards my Neighbour is,*

To love him as my ſelf, and to do to all men as I would they ſhould do unto me.

V. *To love, honour, and ſuccour my Father and Mother*

Mother. To honour and obey the King, and all that are put in Authority under Him. To submit my self to all my Governours, Teachers, Spiritual Pastours and Masters, to order my self lowly and reverently to all my betters

VI. *To hurt no body by word or deed.*

VII. *To be true and just in all my Dealings.*

VIII. *To bear no Malice nor Hatred in my Heart.*

IX. *To keep my hands from picking and Stealing.*

X. *And my tongue from evil-speaking, lying, and slandering.*

XI. *To keep my body in Temperance, Soberneſs, and Chastity.*

XII. *Not to covet nor desire other mens Goods, but to learn & labour truly to get mine own Living, and to doe my Duty in that state of life unto which it shall please God to call me.*

Q. You have shew'd me how the Creed presents to us the Motives; shew me next how the Ten Commandments contain the *Fruits*, or Effects of Divine Love.

A. JESUS our Love, the great *Prophet* of Love, has given us this Trial of our Love, *If ye love Me, keep my commandments* (*q*). q *Joh.* 14. 15.

Q. Are there not some general Rules, very useful to be observ'd, in expounding the Commandments?

A. Divine Love does suggest to us the best Rules, and is the best Expositour to teach us the full importance of every Command.

Q. Shew me how.

A. The Love of God does necessarily include these two things, a *Tenderneſs* to *please*, and a *Fearfulneſs* to *offend* our Beloved, and this Love will

will be sure to guide us, in both the Affirmative, and the negative part of each Command.

Q. Express this more distinctly.

A. I shall do it in these following Particulars.

Rules for Expounding the Commandments.

1. O my God, when in any of thy Commands a Duty is enjoin'd, Love tells me the contrary evil is forbidden; When any Evil is forbidden, Love tells me the contrary Duty is enjoin'd (*r*); O do thou daily increase my Love to Good, and my Antipathy to Evil. *r* 2 *Cor.* 6. 14.

2. Though thy Commands and Prohibitions, O Lord, are in general terms, yet let thy Love direct my particular Practice, and teach me, that in *one* general are imply'd *all* the *kinds*, and degrees, and Occasions, and incitements, and Approaches, and Allowances relating to Good or Evil, which are also commanded (*s*) or forbidden, and give me grace to *pursue*, or to *flee*. *s Mat.* 5. 21, 22, 28. 1 *Thes* 5. 22.

3. O my God, keep my Love alwaies watchful, and on its Guard, that in thy negative Precepts I may continually resist Evil; keep my love warm with an habitual Zeal, that in all thy Affirmative precepts I may lay hold on all Seasons and Opportunities of doing Good.

4. Let thy Love, O Thou that only art worthy to be belov'd, make me careful to perswade, and engage others to love thee, and to keep thy Commandments, as well as my self (*t*). *t Heb.* 10. 24.

5. None can love Thee, O Lord, and endeavour to keep thy Holy Commands, but his daily Failings in his Duty, his frequent involuntary and unavoidable slips and Surreptions, and wandrings afflict and humble him (*v*) the infirmities of laps'd nature create him a kind of a perpe- *Mat.* 5. 16. *v Pro.* 24. 16.

toal Martyrdom, because he can love thee no more, because he can so little serve thee.

But Thou O most compassionate Father, in thy Covenant of Grace, dost require sincerity (*x*), not Perfection; and therefore I praise and love thee.

x 2. Cor. 8. 12.

O my God, though I cannot love and obey thee as much as I desire, I will do it as much as I am *able*, I will to the utmost of my power keep all thy Commandments with my whole heart, and to the end (*y*); O accept of my imperfect Duty, and supply all the Defects of it by the Merits, and love, and obedience of Jesus thy beloved.

y Psal. 119. 2, 6, 112.

6. Glory be to Thee, O thou supreme Law-giver, for delivering these Commands to sinful men; they are the Words which Thou thy Self, O Great JEHOVAH, didst speak, O let me ever have an awful regard for every Word thou hast spoken; O let me ever love thee for speaking them, and for giving us the Laws of Love.

7. Glory be to Thee, O *Lord God*, who to make every one of us sensible of our Obligation, hast given all thy Commands in the *second* Person, and by saying *Thou*, hast spoken in particular to every Soul, that every soul might love & obey thee.

Glory be to thee, O my God, who in this short Abstract, in these Ten Commandments hast compris'd the full extent of our Duty, all the Effects of Divine *Love*.

Teach me O Lord to examine my *Love* by thy *Commands*, that I may know how to please Thee, that I may know wherein I have offended Thee, and grieve for my Offences, that I may bewail all my Commissions of *Sin*, all my Omissions of *duty*.

Teach

Teach me, O Lord, by this thy Law, which is the Rule of Love, and of all my Actions, to examine not only my several *Sins*, but also all the several *Aggravations*, whether they have been wilful, or known, or frequent, or obstinate, or habitual or ensnareing to others, that Love may shed the more tears, and in some measure proportion my Contrition to my guilt.

8 Glory be to Thee, O Lord God, who giveſt us Christians higher obligations to keep thy Commands than thou didſt to the *Jews*, *they* had only the memory of their *temporal* Deliverance out of the *Land of Egypt*, and the *House of Bondage* set before them, *we* are delivered out of *Spiritual Egypt*, from the Bondage of *Sin*, the power of *Satan*, and the Torments of *Hell*; O give us grace to exceed them as much in our *Love* and *Thanksgiving*, and *Obedience*, as we do in our *Bleſſings*.

9. Glory be to thee, O thou Great JEHOVAH, who to conſtrain us to love and obey Thee, art pleas'd to honour every faithful ſoul with a near and intimate Propriety in Thy Self, and graciouſly to declare, *I am the LORD thy GOD.*

O merciful Lord, what is it poſſible for me to deſire more than to have thee for my God (z)? if thou be my God, the Relation ought to be *mutual*, and I muſt be thy *Servant*; Lord be thou *mine*, and I will be for ever *thine*. *My Beloved is* mine, *and I am* His.

z *Gen* 17. 7 *Deut* 26. 17 *Exod.* 19. 5. 6.

My God, my Father, my Friend, my Love, whatever is thine I will love, and particularly thy *Law* will I love for teaching me to love *thee*, thy *Law* I will highly eſteem, and diligently read and ſtudy, thy *Law* ſhall be daily my Delight, my

Counsellour and my Meditation (*a*)

O my good God, keep me alwaies thine, and let nothing ever divorce me from thy Love. *a Psal.* 119. 24. 97.

Q. You have laid down proper Rules for interpreting the Commandments, Shew me now how they are divided.

A. Into two sorts or Tables, suitable to the two respects they have, to GOD, and to our Neighbour.

Q. Begin with the First Table, and shew me the Number and Order of the Commands which it contains.

The First Table.

A. It contains the four first Commands which relate to God, and to teach us the worship *of* God, even that Reverential Love we are to pay to God, which naturally arises from a true sense of His infinite both Goodness and Greatness.

This Worship of God is either inward or outward.

The *inward* Worship, being that of the *Heart*, is the nobler of the two, and this, together with the right Object of our worship is taught in the first Commandment, as the Foundation of all the rest.

The *outward* is compris'd in the three following, which teach us the Regulation of God's Worship in reference to our *Gestures* in the *Second*, to our *Tongues* in the *Third*, to our *Time* in the *Fourth*.

Q. Which are the Duties of the Second Table?

A. They are the six remaining Commands which do all relate to our Neighbour; of which I shall speak in their due place.

Q. What

Q. What have you further to obſerve of the Commandments in general?

A. 'Tis obſervable that thoſe which reſer to God are put *firſt*, to teach us that the Love of God is the chief and original Command, and ought chiefly to be ſtudied; and to teach us alſo, that all the Duties of the Second Table muſt yield to the Firſt, when-ever they ſtand in any Competition (*b*).

b Luc. 14. 26.

Q. Go over all the Ten Commandments in particular, and ſhew me how they are all the genuine Fruits and Effects of Divine Love, exercis'd either in Doing Good, or Eſchewing Evil.

A. I ſhall gladly do it, and as diſtinctly as poſſibly I can, taking every Commandment apart.

The Firſt Commandment.

Duties commanded.

O Thou who only art JEHOVAH, if thou be my God, and if I truly love Thee, I can never ſuffer any Creature to be thy Rival, or to ſhare my heart with Thee; I can have *no other God*, no other Love but only Thee (*c*).

c Mat 6. 24

O Infinite Goodneſs, Thou onely art amiable, whatever is amiable beſides Thee, is no farther amiable, than it bears ſome Impreſſions on it of thy Amiableneſs; and therefore all love, all glory be to thee *alone*.

O my GOD, O my Love, inſtil into my Soul ſo entire, reverential a Love of Thee (*d*), that I may love nothing but for thy ſake, or in ſubordination to thy Love.

d Deut. 10. 12.

O Love, give me Grace to ſtudy thy Knowledge (*e*), that the more I know Thee, the more I may *love* Thee.

e Joh. 17. 3.

O my

O my God, O my Love, do Thou create in me a ſtedfaſt Faith (*f*) in the Veracity, a lively Hope (*g*) in the Promiſes, a firm Truſt (*h*) in the Power, a confident reliance (*i*) on the Goodneſs, and a ſatisfactory Acquieſcence (*k*) in the All-ſufficiency of Thee my Beloved.

O my God, O my Love, do Thou create in me an ardent deſire of the *Preſence* (*l*), an heavenly Delight in the *Fruition* (*m*) of Thee my Beloved.

O my GOD, O my Love, fill my heart with Thankſgiving (*n*) for the Bleſſings, Praiſe (*o*) of the Excellence, Adoration (*p*) of the Majeſty, Zeal (*q*) for the Glory of Thee my Beloved.

O my God, O my Love, fill my heart with a true Repentance (*r*) for Offending, with a conſtant fear (*s*) of Provoking thee my Beloved.

O my God, O my Love, fill my heart with an affective Devotion (*t*) in Prayer, and with a profound Humility (*v*), in aſcribing all Honour to Thee my beloved.

O my God, O my Love, create in me a ſincere Obedience (*w*) to all the Commands, a ſubmiſſive Patience (*x*) under all the Chaſtiſements, an abſolute Reſignation (*y*) to all the diſpoſals of Thee my Beloved.

O my God, O my Love, let thy All-powerful Love abound (*z*) in my heart, and in the hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible inſtances of thy Love, our Souls may continually be employed to to praiſe and to love Thee.

O my God, O my Love, letme ever be ſeeking occaſions

f *Heb.* 11. 1. 6.
g 1 *Pet* 1. 4
h *Pſ.* 9. 10.
i 34. 8.
k 62. 1, 2, 5
l 42. 1.
m 37. 4.
n 34. 1.
o 147. 1,
p 99. 5.
q 1. *Cor.* 10. 31.
r *Ezek.* 18. 20.
s *Pſ.* 112. 2
t *Jam.* 5. 16
v *Pſ.* 115. 1
w *Mat* 7. 21
x *Pſ.* 39. 9.
y *Mat.* 26. 39.
z *Phil.* 1. 9.

occaſions to excite all I can (a) to adore and love thee.

Sins forbidden.

O my God, O my Love, I renounce and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, & to thy glory,

All Self-love (b), and inordinate Love of things below (c).

All wilful and affected Ignorance (d).

All Atheiſm (e), or having *no* God, and Polytheiſm (f) or having *more* Gods than one.

All Hereſie (g), Apoſtaſie (h), & Infidelity (i).

All Preſumption (k), and Deſpair, (l), Diſtruſt (m), and carnal Security (n).

All voluntary Humility and Worſhiping of Angels (o), Reliance on the Creature (p), or recourſe to evil ſpirits (q).

All Unthankfulneſs (r), and Irreligion (s), Lukewarmneſs (t), and Indifferency (v).

All Impenitence (w), and Diſregard of divine Wrath (x).

All Indevotion (y), and Pride (z), Diſobedience (a) Impatience and Murmuring (b).

All the leaſt Tendencies (c) to any of theſe Impieties.

From all theſe and the like hateful Violations of Thy Love; and from that vengeance they juſtly deſerve; O my God, O my Love, deliver me, and deliver all faithful people.

O my GOD, O my Love, I earneſtly pray, that thy Love may ſo prevail over our hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke Thee.

The

a *Pſ.* 34. 3. 107. 8.
b 2. *Tim.* 3. 2.
c 1. *John* 2. 15.
d 2. *Theſ.* 1. 8.
e *Pſ.* 14. 1.
f *Jer.* 16. 11
g 2 *Pet.* 2. 1
h *Heb.* 10. 39.
i 2. *Theſ.* 2. 12.
k *Pſ.* 50. 21
l *Mat* 27. 5
m *Pſ.* 78. 22
n *Eccl.* 8. 11
o *Col* 2. 18.
p *Pſ.* 52. 7.
q *Lev.* 20 6.
r 2 *Tim* 3. 2
s *Pſ.* 10. 4.
t *Rev.* 3. 15
v *Zeph.* 1. 12.
w *Luc.* 19. 41.
x *Iſa.* 5. 12.
y 29. 13.
z *Pro.* 8. 13
a *Rom.* 2. 8.
b 1. *Cor.* 10. 10.
c *Pſ* 141. 4.

The Second Commandment.

Sins forbidden.

O my God, O my Love, I know the true Love of Thee is incommunicable to any but Thee; and therefore I renounce, and detest, and bewail as odious and offensive to Thee, as directly opposite to thy love and to thy glory,

All making of Idols or false gods, or of *graven Images*, with intent of *worshipping* and *bowing down* before them (*a*).

All Representations and Picturing of Thee, O my GOD, by visible likenesses of things in Heaven or in Earth.

All corporeal Shapes, which are infinitely unsuitable to thy invisible and spiritual Nature, and derogatory from thy Adorableness (*b*).

All Idolatry (*c*), and Religious Invocation of Creatures (*d*).

All Sacrilege (*e*), and Prophanations of thy House, and of things sacred (*f*).

All Abuse or disesteem, or Carelesnes of thy Word (*g*), and Contempt of thy Ministers (*h*).

All superstitious or unlawful Rites (*i*), Superfluities, or mutilations (*k*), Irreverence or indecencies (*l*) in thy publick Worship, by which thou art any way dishonoured.

All resting in mere outward observances (*m*), or refusing to give Thee bodily *Worship*, and to *fall down* before Thee (*n*).

All the least Tendencies to any of these Impieties.

From all these and the like violations of thy incommunicable Love, and from that vengeance they justly deserve; O my GOD, O my Love, deliver me, and deliver all faithful people, *&c.* as *p.* 49.

O my

a Deut. 7. 25, 26. -- 27. 15. *b* 4. 15. Isai. 40. 18 Act. 17. 29 *c* Isa. 2. 8, 9 *d* Rev 19. 10 -- 14. 9, 10. *e* Pro 20. 25 *f* Mat. 21. 13. *g* 13. 15. Jam. 1. 22. *h* Luc. 10. 16 *i* Jer 10. 2, 3 *k* Deut. 4. 2 *l* 1. 106 39 *m* Eccl 5. 1. Mal. 1. 7, 8, 14 *n* Mat. 15. 9, 11. *n* Isa. 45. 23.

Duties commanded.

O my God, O my Love, imprint on my soul an awful Love of thy Majesty (*o*), that I may *worship thee in spirit and in truth* (*p*), in a manner worthy of Thee.

o 3. 13.
p Joh 4. 24.

O my God, O my Love, make me so tender of the Honour of Thee my Beloved, that I may shew a due regard to all the parts of thy Worship:

q Ps. 95. 6. Mat. 26. 39

That with lowest humiliation of Soul and Body (*q*), when-ever I appear in the presence of infinite Love, I may *fall down and adore Thee.*

O my God, O my Love, O may I always enter thy House, the *Habitation* of unbounded Love, with recollected Thoughts, compos'd Behaviour, becoming Reverence, and sincere Intentions of Love (*r*).

r Gen 28. 17 Joh. 2. 17.

O my God O my Love, O may I ever frequent the Publick prayers, and aproach thine Altar with fervent and heavenly affections, with holy impatience for the Blessings of thy Love (*s*).

s Psal. 84. 1, &c. --48. 9. — 36. 8. -63. 1, 2, 5.

O my God, O my Love, O may I always read and hear thy Word, the heavenly Register of thy Love, with a serious Attention, an inflamable Heart, and a particular Application, and ever learn from it some lesson of thy Love (*t*).

t Luc 8. 15. 1 Thes 2. 13

O my God, O my Love, for thy dearest sake, give me grace to pay a religious Veneration (*v*) to all sacred Persons, or places (*w*), or things (*x*), which are thine by solemn Dedication, and separated for the Uses of Divine *Love*, and the Communications of thy Grace or which may promote the *Decency* and *Order* of thy Worship, or the Edification of faithful people (*y*).

v Mat. 10. 40. *w* Lev. 19. 30. *x* Ezek. 22. 8, 26. *y* 1 cor 14. 4, -- 26, 40.

O my God, O my Love, let thy All-powerful Love abound in my heart and in the hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible inſtances of thy love, our Souls may be continually employed to praiſe and to love Thee, *&c.* as *p.* 49.

The Reaſon of the Commandment.

Thou, O my God, O my Love, art *a Jealous GOD*, jealous of thy own Honour (*z*), and of the Chaſtneſs of *my* Love; O let me never run after other loves, or commit ſpiritual Adultery againſt thee, to provoke thee to Anger.

Thou, O my God, O my Love, doſt *viſit the Iniquities of the Fathers upon the Children*; Thou, when thy jealouſie burns like fire (*a*) againſt Idolaters and thoſe that rob thee of thy Worſhip, art wont to puniſh them in their very poſterity, with temporal evils, and with ſpiritual too, when their children tread in their ſteps; for then thou makeſt their Father's ſins occaſions of haſtning, or of increaſing thy judgments, though thou always ſpareſt the Children that repent (*b*); O let thy juſt indignation againſt violating Thy Worſhip, deter me and all that profeſs thy Name, from ſuch Violations.

Thy Jealouſie, O my God, O my Love, falls heavy *upon them that hate Thee*; but how is it poſſible for any one to hate *Thee*, who art infinite *Love*? and yet, alas! all that are Enemies to thy Divine *Worſhip*; all that exalt any Luſt, any Creature into thy Throne, to aſcribe their Happineſs, to ſacrifice their Eſteem, and Zeal and Affections, and to offer up Sovereign Honours to it; what do they doe but love falſe gods, and hate thee, and are therefore hated *by* Thee (*c*).

z *Deut.* 4. 24. *Iſ.* 42. 8. *Exod.* 34. 14, 15.

a *Pſ.* 79. 5.

b *Iſa.* 65. 6, 7. *Ezek.* 18. 17. 20. *Jer.* 31. 30.

c *Deut* 7. 10.

O Lord

O Lord God, to hate *Thee* is the proper Character of Devils, and *Lucifer* himself cannot sin beyond that utmost extremity of evil, the Hatred of Thee; and my heart is full of horrour and grief to think, that ever those that bear thy image, and daily subsist by thy *Love*, should turn themselves into Devils, and this world into a Hell, by hating Thee (*d*): O boundless *Love*, turn them, O turn them into men again, and then they cannot chuse but love thee.

d 1. *Joh.* 3. 8. *Rom.* 1. 30. *Joh.* 15. 18.

Glory be to thee, O my God, who *shewest mercy to them that love thee, and keep thy Commandments*: Love and Obedience always go together, and entail a blessing on the Posterity of thy Lovers (*e*); O keep me always one of that happy number; O let me ever love and obey Thee.

e Deut. 4. 40.

Glory be to Thee, O Lord God, whose Love is more diffusive than thy Anger; thy Vengeance extends but to the *Third*, or, at most, the *Fourth Generation*, thy *Mercy unto Thousands*; and the more diffused thy Love is, the more powerfully it moves us, to praise and to love Thee.

The Third Commandment.

Duties commanded.

O my God, O my Love, thy *NAME* is thy own glorious and amiable *Self* (*a*), thy Divine Nature, and perfections, and works, most worthy to be ador'd, most worthy to be lov'd (*b*), and therefore I will always adore & love thy Name.

O my God, O my Love, may I ever have awful Thoughts of thee (*c*), may I never mention thy venerable Name, unless on solemn, and just, and

a *Psal.* 83. 18.
b *Ps.* 5. 11. *Ps.* 29. 2. -- 72. 19. *Ezek.* 36. 23. *Neh.* 9. 5.
c *Ps.* 111. 9.

devout occasions; may I never mention it on those occasions without acts of *Love* and *Adoration* (*d*).

O my God, O my Love, to *love* and to glorifie thy Name is the great end of our Creation, which is still more enforced by our Redemption; O let it be the greatest business of my whole life to *love*, and to glorifie it all the possible ways I can, by my Mouth (*e*), by my Conversation (*f*), by my publick Confession of Thee before men, even to Death (*g*), when-ever Thou art pleas'd to call me to it, by engaging all I can to glorifie and *love* Thee; O happy life, O blessed death, which is spent, and expires in glorifying, in *Loving* Thee!

O my God, O my *Love*, my heart shall ever be *jealous* of Thy Name (*h*): I can have no true love, no real Concern for Thee if I do not, to the utmost of my power, assert and vindicate the Name of *my Beloved*, when-ever I hear it dishonoured.

O my God, O my *Love*, fix in my soul an habitual pure Intention of Thy Glory in all my Actions, that *whether I eat or drink, or whatever I doe, I may doe all to the Glory* (*i*) *of* my Beloved.

Oaths,

The Honour of GOD's Name is more particularly concerned in Oaths.

O my God, O my *Love*, fill me with a religious Aw of *Oaths*, in which the Honour of Thy beloved Name is so highly concern'd,

I know, O great *Jehovah*, that in an *Oath* I solemnly invoke *Thee*, as a *Witness* to *attest* the *truth* of what I swear (*k*), as a *Judge* to *punish* me if I swear *falsly*.

Far

d *Isa* 12. 4. -- 48. 1.

e *Ps.* 51. 15. *f* *Mat* 5. 16. -- *g* 10 32. 1. *Pet* 3. 15.

h 1. *King.* 19. 10.

i 1. *Cor.* 10. 31.

k *Gen.* 31. 50, 53.

Far be it from me, O Lord God, ever to ſwear, and in ſwearing to invoke Thee, unleſs upon Inducements Lawful and important, when thy Glory (*l*), the Command of my Superiours, the viſible Good of my Neighbour, the ending of ſtrife (*m*) or my own Innocence obliges me to it.

l Deut 6. 13
m Heb 6. 16.

O Lord God, whenever I am duly ca'lld to an Aſſertory Oath, grant I may ſwear *in truth, in righteouſneſs, and in judgement* (*n*).

n Jer. 4. 2.

Whatever lawful promiſſory Oaths I take, Lord give me grace conſcientiouſly to perform them, *though to my own hinderance* (*o*)

o Pſ 15. 4. 2 Sam 21. 7.

Vows.

And in Vows.

The Glory of Thy moſt beloved NAME, O great JEHOVAH, next to the truth of our Oaths we invoke thee to atteſt, is concern'd in the Sincerity of thoſe *Vows* we offer Thee to accept (*p*); O do Thou therefore create in me a ſerious ſence of the Religiouſneſs of Vows, that my Vows may not diſhonour thee.

p Eccleſ. 5. 4, 5.

O my God, O my Love, when ever I voluntarily vow a Vow to Thee, give me grace to vow with all the due Caution I can, that I may vow thoſe things only which are lawful and acceptable to thee (*q*), and which thou haſt put in my power (*r*), that I may vow with deliberation, and ghoſtly advice, and on weighty & conſiderable occaſions only, and with a deſign of Glory (*s*), and Thankfulneſs, and Love to Thee.

q Gen 28, 20, 21. 22.
r Numb. 30. 5, 8.
s Pſ. 132. 2

O my God, O my Love, give me grace faithfully to perform all the Vows I make to Thee (*t*), eſpecially

t 61. 8.

especially my *Baptismal* Vow, and all my repeated Vows of amendment, in which I have so often vow'd to glorifie and love thy Name.

O my God, O my Love, let thy All-powerful Love abound in my heart, and in the hearts of all that profess thy Name, that in all these, and in all other possible instances of Thy Love, our Souls may be continually employed, to praise and to love thee.

O my God, O my Love, who is there that knows thy great, thy beloved NAME, can ever in the least dishonour (*v*) it?

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and Offensive to thee, as directly opposite to thy love, and to thy glory,

All *taking* of *thy Name in vain.*

All use of it on trivial occasions, and without holy Aw (*x*),

All abuse of it in impious Jests, in Charms, or Curses, or imprecations, or Telling Fortunes, or Exploratory Lots (*y*); all irreverent Thoughts of Thy Name (*z*), profaneness & Blasphemy (*a*).

All Denying Thee by my works (*b*), or Refusing publickly to confess thee, when call'd to it (*c*), or tamely enduring to hear Thee dishonoured (*d*).

All heathenish, or customary, or rash oaths, or Swearing in ordinary Communication, or by any Creature (*e*).

All Breaking of lawful Oaths, perjury, falseswearing, and invoking thee, O God of Truth, to attest a Lye, sins most destructive to publick Faith and Society, and to our own souls, and most

v Deut. 28. 58.
x Psal. 139. 20.
y Deut. 18. 10, 11, 12.
z Psal. 10, 11, 13. 50. 21.
a Ja. 24. 7. *Lev.* 4. 16.
b Tit. 1. 16
c Joh. 12. 42.
d Psal. 139. 21.
e Mat. 5. 34, 35, 36. 37.

most dishonourable and hateful to thee (*f*).

All hasty or unlawful, or superstitious, or impossible vows (*g*), all breaking those that are regularly made (*h*):

All the least Tendencies to any of these impieties.

From all these and the like hateful violations of thy Love and from that vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithful people.

The Threat annext to the Commandment.

O great Jehovah, Thou art Jealous for thy glorious and beloved Name, and without a particular and serious Repentance Thou *wilt not hold him guiltless that taketh it in vain*; thou wilt pour on him the vials of thy wrath, thy wrath eternal (*i*), and yet Thy ever blessed Name, is, alas, alas, daily, hourly blasphemed (*k*).

O Apostate, infamous World, wherein Infinite Goodness is so oft blasphem'd; were not thy Name (*l*) *Love*, O Lord, as well as *JEHOVAH*, Thou hadst long ago aveng'd thy self of the blasphemous world, with a Vengeance worthy of God.

Glory be to thee, O long-suffering Love, for thy forbearance, efficacious of it self to convert the whole *world*, did the world but seriously consider it.

O Almighty Love, Thou canst as easily diffuse thy Love over the world, as thou didst at first diffuse *Light*; O let thy Fear, and thy Love so universally affect the Age, that thy great and beloved Name may be universally ador'd, and lov'd!

f Zech. 8. 17. 5. 4. Jer. 23. 10. Hos. 4. 2, 3

g Mal. 1. 14. Jer. 44. 25.

h Ps. 22. 25

i 74. 10, 18 22, 23.

k Isai. 5. 52

l 1. John 4. 8.

The Fourth Commandment.

Duties commanded.

Glory be to thee, O my God, O my Love, who in compassion to humane Weakness, which is not capable

capable of an uninterrupted contemplation of thee, such as the Saints have above, hast appointed a solemn Day on purpose for thy Remembrance.

Glory be to thee, O my God, my Love, for proportioning a Seventh part of our time to thy Self, and liberally indulging the remainer to our own use.

O my God, O my Love, let me ever esteem it my Priviledg, and my Happiness to have a Day of Rest set apart for thy Service (*m*), and the Concerns of my own soul; to have a Day free from Distractions, disengaged from the World, wherein I have nothing to doe, but to praise, and to love Thee. *m Is.* 58. 13.

Lord, grant that I may not only on thy Day give Thee due Worship my *self*, but may give Rest and Leisure also to my *Family*, to all under my Charge to serve Thee also (*n*), to indulge ease to my very Beasts, since good men are merciful even to them (*o*). *n Josh.* 24. 15. *o Pro.* 12. 10

Glory be to Thee O Blessed Spirit, who on the First Day of the Week didst descend in miraculous Gifts and Graces on the Apostles (*p*); O descend upon me, that I may be always *in the Spirit on the Lord's Day*. *p Act.* 2. 1.

O my God, O my Love, give me Grace on thy Day to worship Thee in my Closet, and in the Congregation, to spend it in Doing good (*q*), in works of Necessity, Devotion and Charity, in Prayer, and Praise, and Meditation; O let it ever be to me a day Sacred to Divine *Love*, a Day of heavenly Rest and Refreshment. *q Mar.* 3. 4

Thou, O my God, O my Love didst ordain the *Jewdaical* Sabbath as a shadow of the true Gospel-Sabbath (*r*); O may I every day keep an Evangelical *r Col.* 2. 16. 17.

lical Sabbath, and rest from my sins, which are my own works, while I live here, and may I celebrate an eternal Sabbath with Thee (*s*) in Heaven hereafter. *s Heb. 4. 9.*

O my God, *O* my Love, for the like purpoles of Piety, and of thy Glory, give me grace to sanctify the Feasts and Fasts of thy Church (*t*), as in the number of those happy Days set apart for the Remembrance of thy *Love*. *t Ps. 42. 4. Is. 58. 6, 7. — 8. 10.*

Reason of the Commandment.

Glory be to Thee, *O* Lord God, who didst command the *Sabbath*, or *Seventh day* to be *kept Holy*, and strictly observed by the *Jews*, as Thy Sabbath, in Memory of the Creation (*u*); of Thy *making Heaven and Earth, the Sea, and all that in them is*, and of thy *Resting the Seventh Day*; of thy *Blessing the Seventh Day, and hallowing it*. *u Gen. 2. 2.*

We Christians, *O* Lord God, following the Moral Equity of thy Command, & Authorised by Apostolical Practice (*x*), celebrate the *Lord's Day* (*y*), the *First Day of the Week*, in Memory of our Redemtion, in Memory of thy Resurrection from the Dead, *O* most beloved Jesu, when Thou didst rest from the *Labours* and Sorrows of the *New* Creation (*z*); O may I ever remember thy Day, and Thee. *x Act 20. 7. 1 Cor. 16. 2 y Rev. 1. 10 z Luc. 24. 1.*

Glory be to Thee, *O* my God, my *Love*, who hast under the Gospel delivered us from the Rigours, but not from the *Piety* of the Jewish Sabbath.

Lord, since the Blessing of everlasting Salvation, which we Christians on thy day commemorate, does wonderfully exceed the Creation commemorated by the Jews; *O* let our *Love*, and Praise, and Devotion, and Zeal, proportionably exceed theirs also (*a*). *a Mat 5. 20*

O my God, *O* my *Love*, let thy all-powerful

Love abound (*b*) in my heart, and in the hearts of all that profess thy Name, that in all these, and all other possible instances of thy Love, our Souls may be continually employ'd to praise, and to love Thee.

O my God, O my Love, I renounce and detest &c. as *p.* 49.

Sins forbidden.

All Profanations of Thy hallowed Day, and of all other holy Times (*c*) dedicated to thy Praise and thy Love.

All *Jewdaizing* Severities (*d*), All Worldly-mindedness, and unnecessary Business (*e*), or not allowing those under my Care, *Liberty* and *Leisure* for thy Service (*f*) on thy Day.

All Unmercifulness to my very Beasts (*g*).

All Indevotion, or Forgetfulness of Thee (*h*).

All the least Tendencies ---

From all these and the like &c. as *p.* 49.

The Second Table.

Next to thy Glorious Self, O my God, O my Love, and for the sake of thy Supreme, independent Love, Thou hast commanded me to love my Neighbour, allied to me, by nature, or by Grace, all Strangers and Enemies, as well as Friends, (*i*); *to honour all men*, as being made after thy likeness, and the greater likeness they retain to Thee, to honour them the more (*k*). Glory be to Thee.

Thou, O my God, O my Love, hast commanded me to love my Neighbour as my self, O for the sake of thy Love, give me Love to relieve and assist him in all instances wherein he may need my help, as freely, as fully, as affectionately as I my self would desire to be treated, were I in his Condition (*l*).

O my God, O my Love, for the sake of thy dearest

b Phil. 1. 9.

c Ezek. 20. 13, 16, 24.

d Mar 2. 24. *Luk.* 6. 7.

e Neh. 13. 15.

f Deut. 12. 7.

g Luc. 13. 15.

h Deut 6. 12 -- 8. 14.

i Luk. 10. 29, 30.

k 1 *Pet.* 2. 17.

l Mat 7. 12.

dearest Love, give me grace to love my Neighbour, *not in word and in tongue only, but in deed, & in truth* (*m*); to wish well to all men, and to contribute my hearty prayers and endeavours, and to give them for thy sake all lawful, and reasonable and necessary Succours (*n*).

m 1 *Joh.* 3. 18.

n Col. 3. 12.

Glory be to Thee, O my God, O my Love, who by commanding me to *love my Neighbour as my self*, dost imply the *Regular Love* of my self (*o*); that I should do all I can to preserve my self free and vigourous to glorify thee in my station: 'Tis for thy sake only I can love my self; and he does not wish or endeavour his own Happiness, he really hates himself, that does not love Thee.

o Eph. 5. 29.

Thou Lord, by enjoining me to love my Neighbour as my self, hast intimated my duty of loving those best, which either in bloud are nearest my natural self, or in Grace nearest my *Christian* self; O let thy *Love* teach me to observe the true order of Charity in loving others.

O Thou eternal Fountain of Goodness, give me Grace to imitate that boundless Goodness, let thy Love work in me an universal propension to love, and to doe good to all men; to be merciful to others, as thou Lord art merciful (*p*).

p Luc. 6. 36.

Q. Shew me how the Love of your Neighbour is in the Second Table divided.

A. The Love of my Neighbour, which is the Fulfilling of the *Law*, of all the Commands of the Second Table, is divided according to those different Conditions of our Neighbour, wherein we most exercise our *Love* or Hatred to him.

Q. In how many ruling instances may we exercise

ercise that Love or Hatred?

A. Either in outward Acts, or in inward Disposition.

Q. How in outward Acts?

A. Five several ways, in respect of his Superiority, in the Fifth Commandment.
His Safety in the Sixth.
His Bed in the Seventh.
His Propriety in the Eighth; or
His good Name in the Ninth.

Q. how in our inward Disposition?

A. By Regulating our very Desires in relation to him, as the Tenth obliges us to do.

Q. Let me hear how Divine Love moves in each of these Commands.

A. It moves in such Acts as follow.

The Fifth Commandment.

Duties commanded in general.

Let thy reverential *Love*, O my God, teach & incline me to shew respectful *Love* to all my Superiours, in my inward esteem, in my outward speech and Behaviour (*a*).

a 1 *Pet.* 2. 17.

Glory be to thee, O Lord, who hast comprehended all that are above me under the Tender and venerable Names of *Father* and *Mother*, that I looking on them as Resemblances and Instruments of thy Sovereign Power and paternal providence to me, may be the more effectually engaged for thy sake to reverence and love them.

b Deut. 6. 6, 7. *Ephes.* 6. 4. *Col.* 3. 21. 2 *Cor.* 12. 14.

In particular of natural Parents.

O my God, give me grace to imitate thy paternal Goodness, and for the sake of thy *Love*, to love, and cherish and provide for, to educate and instruct, and pray for my Children (*b*); to take conscientious care to give them medicinal Correction.

rection, and good Example, and to make them thy Children, that they may truly love Thee.

of Children.

O my God, give me grace for the sake of thy Love, to Honour my Father and Mother: to render them all Love, and Reverence, and Thankfulness, and all that Regard which is due from a Child (*c*), that I may pay obedience to their Commands, Submission to their Corrections, Attention to their Instructions, and Succour to their Necessities (*d*), and may daily pray for their Welfare.

of Political Parents. The King.

Thou, O *LORD*, hast set our most gracious King over us (*e*), as our political Parent, as thy Supreme Minister, to Govern and Protect us, and to be a Terrour to those that do ill: O grant him a long and happy Reign, that we may all *live a peaceable and quiet life under Him, in all Godliness and Honesty* (*f*). Defend Him from all His Enemies; let Him be ever beloved by Thee, and let Him ever love Thee, and ever promote thy Love.

The Queen and Royal Family.

Multiply, O Lord God, the Blessings of thy *Love* on our most Gracious Queen *Mary*, *Catherine* the Queen Dowager, their Royal Highnesses *Mary* Princess of *Orunge*, and the Princess *Anne* of *Denmark*, and all the Royal Family: Give them grace to exceed others, as much in Goodness as in Greatness; and make them Signal Instruments of thy Glory, and Examples of thy *Love*.

of Subjects.

O my God, give Grace to me and all my fellow-Subjects, next to thy own Infinite Self, to love and honour, to fear and obey our Sovereign Lord the King, thy own Vicegerent, *for conscience sake* (*g*), and for thy own sake, who hast placed

c *Ephes.* 6. 1, 2, 3. *Col.* 3. 20.
d *Mat.* 16. 4. *&c.*
e *Prov.* 8. 15.
f 1. *Tim.* 2. 1, 3.
g *Rom.* 13. 1. *&c.* 1 *Pet* 2. 13. *Tit.* 3. 1.

placed him over us; O may we ever faithfully render Him His due Tribute; O may we ever pray for His Prosperity, sacrifice our Fortunes and our Lives in His Defence, and be always ready rather to suffer than resist.

of Ecclesiastical Parents

Glory be to Thee, O Lord, who hast ordained Pastours, and hast given them the power of the Keys; to be our Ecclesiastical Parents; to watch over our souls; to instruct us in saving knowledge (*h*); to guid us by their Examples; to pray for, and to bless us; to administer spiritual discipline in thy Church, and to manage all the Conveyances of thy *Divine Love*.

h Mal. 2. 7.

of the People under their Care.

O my God, for thy Love's sake, let me ever honour and love the Ministers of thy Love, the *Ambassadours* thou dost *send in* thy *stead*, to *beseech* us sinners *to be reconciled to* thee (*i*), to offer thy Enemies Conditions of *Love* of Love *eternal*; O may I ever hear them attentively, practise their heavenly Doctrine, imitate their holy Examples, pay them their Dues, and Revere their Censures (*k*).

i 2 *Cor* 5. 20.

k Heb. 13. 7. 17. 1 *Tim* 5. 17

of Oeconomical Parents, Masters and Mistresses.

O my God, for the sake of thy Love, grant I may ever love, and provide for my Servants, [servant,] and may treat them like Brethren; let me never exact from them immoderate work; O may I always give them just Wages, and equitable Commands, and good Example, and merciful Correction: Grant, Lord, I may daily allow them time for their Prayers, indulge them due Refreshments, and may take care of their souls, and perswade them to love thee; remembring, *that I also have a master in heaven* (*l*).

of Servants.

Give me Grace, O my God, for the sake of thy Love, to honour, & love, and obey my Master [and

l Col. 4. 1. *Ephes.* 6. 9.

[and Mistress] and to serve him [her] with Diligence & Faithfulness, and readiness to please (*m*), and to pray for him, [her, them,] and *whatever I do, to doe heartily as to* Thee, *O Lord, and not to him,* [her.] [them.]

of other Superiours.

O my God, let thy Love incline me to love and to honour all whom Thou hast any way made my Superiours, suitably to their Quality (*n*), or Age, or Gifts, or Learning, or Wisdom, or Gravity, or Goodness.

O my God, grant that for thy sake, I may ever love and honour all that are, or *have been,* Instruments of thy Love to me, in doing me good; O may I reverence my Teachers (*o*), be grateful to my Benefactours, and may I have always a peculiar Respect to my particular Pastour.

of Equals & Inferiours.

O my God, let thy Love engage me to love those, whom thou hast obliged to love me; to shew Constancy and fidelity, and sympathy, and Love, and Communicativeness to my friend; to be affectionate to my Brethren and Sisters; to be kind and affable to my Equals; Condescending to my Inferiours; to be all the possible ways I can, universally helpful and obliging, and loving to all (*p*).

O my God, O my Love, let thy All-powerful *Love abound* in my heart, & in the hearts of all that profess thy Name, that in all these, and in all other possible instances of duty, our lives may be continually employ'd to love Thee, and for thy sake to love our Neighbour, and to excite our neighbour to love thee.

[*The several Forms which contain the Duties of Parent and Child, of Master and Servant* &c. *are to be used by every one, according as may suit with his Circumstances, or as he stands in any of those Relations.*]

O my

m 1 *Tim.* 6. 1, 2. *Col.* 3. 22, 23, 24. *Eph.* 6. 5, 6, 7, 8.

n Lev. 19. 32. 1 *Tim.* 5. 1, 2, 3. 1 *Pet.* 5. 5.

o Gal. 6. 6.

p Rom 14. 10 1 *Pet.* 3. 8.

Sins forbidden.

O my God, O my Love, I renounce and detest and bewail, as odious and offensive to Thee, as directly opposite to thy Love, and the Love of my Neighbour, for thy sake,

All Dishonour to our Superiours, in either despising them, speaking evil of them, or in irreverent Behaviour.

All Unnaturalness to Children.

All Undutifulness, or Stubbornes or Disobedience, or Disrespect to Parents (*q*).

All Rebelling, or Reviling, or Murmuring gainst the King, or against His Ministers (*r*).

All Defrauding Undervaluing, or Rejecting lawful Pastours *.

All Schism †, and Contempt of their Regular Censures.

All Falseness, or Negligence, or Refractorines to Masters or Mistresses (*s*).

All Rudeness, ingratitude, Treachery, want of Brotherly Love, and Unfaithfulness.

All the least Tendency to any of these Impieties.

From all these and the like hateful Violations of thy Love, and the *Love* of my Neighbour, and from the Vengeance they justly Deserve, O my God, O my *Love*, deliver me and all faithful People.

O my God, O my *Love*, I earnestly pray, that thy *Love*, and the *Love* of our Neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these Abominations, and may never more provoke thee.

Promise annex'd to the Commandment.

Glory be to thee, O *Lord*, who to teach us the importance of this Duty of Subjection, hast placed it the first of all the Second Table, of all that relate to our Neighbour, and hast made it *the first Commandment*

q 2 *Tim.* 3. 2, 3, 4.

r 1. *Sam.* 26. 9. *Eccl* 10. 20. *Act.* 23. 5.

* *Mat.* 10. 14.

† 1. *Cor.* 1. 10. 3 Epist. *John.* 9. *s* 2 *Tit* 9. 10. *Mal.* 2. 10.

Commandment with a promise (*t*) to every soul that conscientiously keeps it, *that thy days may be long in the Land which the Lord thy God giveth thee.* t Eph. 6. 2.

Who would not love & obey Thee, O my God, and for thy sake his Superiours, when Thou hast promised, to reward our Duty with a long, happy life here, or if thou seest it best for us, and to *take us away from the evil to come* (*v*), by living a long tract of Holiness in a little time, and at last by prolonging our Bliss to all eternity, in Heaven: for which gracious promise, all *love*, all *glory* be to *thee.* v Is. 57. 1.

The Sixth Commandment.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy Love, and to the Love of my Neighbour for thy sake,

Sins forbidden.

All Duels and unlawful Warr (*a*). a Jam. 4. 1. 2. Gen. 4. 10, 11.

All doing hurt to the Body and life of my Neighbour, directly by wounding or murthering him (*b*), *indirectly* by contriving, or employing others to harm him (*c*). b Gal. 5. 21. c Luc. 22. 2.

All the ways of procuring of Abortion *. * Exod. 21, 22, 23.

All Malice and Envy, Hatred and Revenge, Contention and and Cruelty. d Tit. 3. 3. e Eph. 4. 26. Rom. 1. 30, 31.

All Injury and Violence, all rash, Causeless, Immoderate or implacable *Anger* (*e*), or contumelious speaking and Reviling (*f*). f Mat 5. 22.

All wilful Vexing, grieving or Disquieting him. g Eph. 4. 29, 31.

All Threatning, ill wishes or curses (*g*). h 1 Tim. 5. 23.

All needless endangering our selves, and self-Murder (*h*). Eph. 5. 29.

All Murdering of souls (*i*), by enconraging,

ensnaring, tempting, commanding them to sin.

All the least Tendencies to any of these impieties.

From all these and the like, *&c.*

Duties commanded.

O my God, O my Love, let thy unwearied and tender Love to me, make my Love unwearied and tender to my Neighbour, and zealous to procure, promote, and preserve his health, and Safety, and Happiness, and Life, that he may be the better able to serve and to love thee.

O my God, O my Love, make me like thy own self, all Meekness and Benignity (*k*), all Goodness and Sweetness, all Gentleness and Long-suffering.

Fill me full of good Wishes and Compassion, of Liberality in Alms-giving according to my Abilities (*l*), and of readiness to succour, & relieve, and comfort, and rescue, and pray for all, whom thy Love or their own Necessities, or Miseries, or Dangers, recommend to my Charity (*m*).

O let thy *Love*, Thou *God of love*, make me peaceful and reconcilable, always ready to return good for evil, to repay Injuries with Kindness (*n*), and easie to forgive, unless in those instances where the impunity of the Criminal would be Injustice or Cruelty to the Publick.

O Thou Lover of Souls, let thy Love raise in me a compassionate Zeal, to save the life, the eternal life of souls (*o*), and by fraternal, and affectionate, and seasonable Advice, or Exhortation, or Correptions, to reclaim the wicked, and to win them to love thee.

O my God, O my Love, let thy All-powerful Love, *&c.* as *p.* 65.

k 2 *Cor.* 10. 1. *Gal.* 5. 22.

l 1 *Joh.* 3. 17.

m 1 *Cor.* 13. 4.

n Mat 5. 4. *Rom* 12. 21.

o Dan. 12. 13. *Jam.* 5. 20.

The

The Seventh Commandment.

O my God, O my Love, I renounce *&c.* as *p.* 66.

Sins forbidden.

All Adultery and Violations of my Neighbour's Bed, in the groſs Act, Robing him of that he loves beſt.

All Adultery and Unchaſtity of the Eye or the Hand (*a*).

All the kinds and degrees of Luſt, Fornication, Pollution of our own bodies, and works of Darkneſs, which it is a ſhame to mention (*b*).

All things that provoke, or feed Luſt, impure Company, Diſcourſe, Songs, Books or Pictures (*c*).

All laſcivious Dreſſes (*d*), or Dances, or Plays; all Idleneſs, or luxurious Diet (*e*),

All the Exceſſes or Abuſes of lawful Marriage, all unreaſonable Jealouſies, and all things that leſſen the mutual kindneſs, or alienate the Affections of thoſe that are married (*f*).

All the leaſt tendencies to any of theſe impurities.

From All theſe, *&c.* as *p.* 66.

a Mat 5. 28.

b Eph. 5. 11. 12. 4. 19.

c 4. 29.

d 5. 3, 4, 5.

1 Tim. 2. 9.

1 Pet. 3. 3.

e Rom. 13. 13, 14.

1 Pet. 4. 3.

f 1 Tim. 2. 12. Mat. 19. 6.

Duties commanded.

O my God, O my Love, let thy pureſt Love, who art Purity it ſelf, create in me a perfect Abhorrence of all impurity, that I may purify my ſelf as Thou Lord art pure (*g*).

I know, *O Lord*, that I can never be *partaker of the Divine Nature*, unleſs I *eſcape the pollution that is in the world through Luſt* (*h*), O do thou therefore *cleanſe me from all filthineſs of fleſh and ſpirit*, that I may *perfect holineſs in* thy *fear* (*i*): Give me grace to *poſſeſs my veſſel in Sanctification and Honour* (*k*), and to keep my Temple Holy, that thy Spirit of *Love* may always there inhabit.

g 1 Joh. 3. 3.

h 2. Pet. 1. 4.

i 2 cor. 7. 1.

k 1 Theſ. 4. 4.

O my God, let my Love be chaſt to Thee, chaſt to my ſelf, chaſt to my Neighbour.

O my God, may thy Love ſet a ſtrict Guard on my Senſes; turn away mine eyes (*l*), ſtop mine ears, bridle my tongue, and reſtrain my hand from all Uncleanneſs.

l Job. 31. 1, 7.

Lord, give me grace to flee all incitements, or opportunities, or inſtruments of defiling either my Neighbour or my ſelf, to beat down my body, and to *bring it into ſubjection* (*n*).

m 2 Tim. 2. 22.

n 1 Cor. 9. 27.

O my Love, let me live ever Watching or Praying, or profitably employ'd or buſied in thy Love, that I may leave no room if poſſible for any unclean ſpirit to enter into my ſoul and tempt me.

O my God, O my Love, let thy All-powerful Love abound in my heart and in the hearts of all that profeſs thy Name, that in all theſe and in all other poſſible inſtances of Duty, our lives may be continually employ'd to love Thee, and for thy ſake to love our Neighbour, and to excite our Neighbour to love Thee.

Duty of married Perſons.

O Thou God of Love, who haſt ordain'd the Marriage ſtate for the Cure of our Paſſion (*o*), and the Comfort of our life (*p*), and haſt made it the Emblem of that *Divine Love* & Union thou art pleas'd to bear towards thy Church (*q*): let the force of thy myſtical Love teach us to love each other, and both of us to love thee.

o 1 Cor. 7. 9.

p Gen 2. 20.

q Eph 5. 22, 23, 24, &c.

r Col. 3. 18, 19.

1 Pet. 3. 1, 7.

1 Cor. 7. 3, 4, 5.

O Thou who haſt made us one fleſh, make us but one *Soul* alſo; let our Love be mutual, conſtant and inviolate (*r*), full of Compliance, and Condeſcenſions, and Sympathy, & Forbearance towards each other.

Fill us, O God of Love, with reciprocal Care and

and Zeal, and Charity for each others Happiness Temporal and Eternal, and with a Delight in each other, exclusive of all Loves but thine.

Lord, give us grace to keep our *Marriage* always *honourable, and our bed undefiled* (*s*), let the affectionate Authority of the one, and the submissive Sweetness of the other, produce an entire Friendship, and Harmony of Dispositions, and fervent Intercessions for each other; Give us, O Lord, an unafflicting foresight of our parting here, and a passionate longing to be beatified near each other, in neighbouring Mansions above, that from thenceforth our Love to each other and to Thee may be coeternal with thine. *s Heb.* 13. 4.

The Eighth Commandment.

Sins forbidden. O my God, O my Love, I renounce, *&c.* as *p.* 66.

All kinds of Stealing, by open Robbery, Violence, or Invasion (*t*).

All Oppression, or Extortion, or Rapine (*v*), Vexatious Law-suits, or griping Usury.

All Fraud in Trade & Contracts, false Weights and Measures, and Coin (*x*).

All Concealing the Defects of our own Goods, or depretiating those of our Neighbour (*y*).

All making haste to be rich, or taking advantage of the ignorance or Necessity of the persons we deal with.

All with-holding our Neighbour's Dues, or detaining the *hire of the Labourer* (*z*).

All Borrowing and not paying, injurious keeping the Goods of others (*a*), and Refusing to make Restitution (*b*).

All Breach of Trust, or removing *land-marks* (*c*), wasteful

t Eph 4. 28. 1 *Pet* 4. 15. *v* 1 *Cor.* 6. 9, 10. *x* 1 *Thes.* 4. 6. *Amos.* 8. 5. *y Prov.* 20. 14. *z Jam* 5. 4. *a Ps.* 37. 21 *b Luc.* 19. 8 *c Prov.* 22. 22, 23, 28.

wastful Prodigality, avaritious Gaming, or idle Begging.

All Outrages to the Fatherless, the Widow, and the Stranger (*d*).

All the least Tendencies to any of these Acts of Injustice. *d Jer 7. 6.*

From all these and the like hateful Violations of thy Love, and of the Love of my Neighbour, and from the Vengeance they justly deserve, O my God, O my *Love*, deliver me and all faithful people.

Duties commanded.

O my God, O my Love, let the Love of thy eternal and amiable Justice, teach me a steddy justice in giving all men their due, since I cannot love my Neighbour if I am unjust to him.

Lord give me Grace to use my Neighbour as my friend, as my self: To buy and sell by just Weights and Measures, and to be content with moderate Gain (*e*). *e Pro. 11. 1. 20. 10. 17. 21.*

To pay Debts, and Wages, and conscientiously to make Restitution for injuries or wrongs, or for Goods unlawfully gotten (*f*). *f Mat 5. 23*

Teach me, O my God, to use this world, so as not to abuse it (*g*); to receive and manage all thy temporal Blessings with Thankfulness to Thee, Sobriety to my self, and Charity to all besides (*h*). *g 1 Cor. 7. 31. h Luc. 11. 41 --- i 2 Thes. 3. 10, 12.*

Make me ever, O my God, upright and faithful in Trusts, and Trade, and Agreements: Diligent, and honest in my station and Calling (*i*), and according to my ability willing to lend, and remit to my poor Neighbours (*k*). *k Ps 37. 26.*

Whenever O my God, I am forc'd to go to *Law*, O let me ever contend more for Right than Victory, and in all prosecutions preserve a Charitable

table and equitable disposition (*l*).

l Luk. 17. 3, 4.

O my God, O my Love, let thy All-powerful *Love* abound in my heart, and in the hearts of all that profess thy Name, that in all these, and in all other possible instances of Duty, our lives may be continually employ'd to love Thee, and for thy sake to love our Neighbour, and to excite our Neighbour to love thee.

The Ninth Commandment.

O my God, O my *Love*, I renounce, as *p.* 66.

Sins forbidden.

All manner of *Bearing false witness against my* Neighbour, all false Accusations, or Glosses, or Pleadings, or Testimonies, or Sentences in Courts of Judicature (*m*) by concealing or over-speaking, or perverting right and truth.

m Ps. 82. 2. *Mat.* 26. 60. *Tit.* 2. 3. *Micah* 3. 9.

All things prejudicial or destructive to my neighbours good name.

All Censoriousness (*n*) and Slander, Detraction and Calumny, forc'd Consequences, or invidious Reflections.

n Mat. 7. 1. *Prove* 26. 18. *&c. Jam.* 3. 6. 2 *Pet.* 2. 12. 18.

All Scoffing, or exposing the infirmities of others.

All Whispering (*o*) and Tale-bearing, or raising of evil Reports, Surpicions, or Jealousies, and all Evil-speaking.

o Rom. 1. 29. 1 *Tim.* 5. 13.

All Equivocations and Dissembling, Flattery and Lying (*p*).

Exod. 23. 1. *p Ephes.* 4. 25, 31.

All the least Tendencies to any of these injurious Falshoods.

From all these and the like hateful Violations of thy *Love*, and the *Love* &c. as *page* 66.

O my God, O my Love, who dost love Truth, and

and doſt hate a lie, as perfectly diabolical, inſtil into my ſoul an unalterable love of Truth, that nothing may tempt me to deviate from an intire veracity (*q*) in my whole converſation, or become a *Liar*, which thy Soul abhors.

Duties commanded.

(*q*) *Prov.* 23. 23.

O Lord, give me Grace ever to ſpeak the Truth, and let my Heart and my Tongue alwayes go together. *Pſal.* 119. 163. *Joh.* 8. 44.

O my God, give me Grace to be tender of my neighbour's good name (*r*), ſince I cannot love him if I take that from him which I know to be moſt dear to him. (*r*) *Prov.* 22. 1. *Eccl.* 7. 1.

Grant, O my God, for the ſake of thy own *Love*, that I may be always ready to vindicate my Neighbour's good Name on all Occaſions, that I may judge the beſt (*s*), and ſpeak well of him, and conceal or excuſe his infirmities, that I may be impatient to hear, ſlow to believe, and unwilling to propagate evil Reports; that I may put candid Interpretations on his Actions, ſince the more he is defamed, the leſs able he is to ſerve Thee, the leſs Credit he has to perſwade others to love thee (*s*) 1 *Cor.* 13. 5, 7.

O my God, O my *Love*, let thy *&c.* as *page* 65.

The Tenth Commandment.

Sins forbidden.

O my God, O my *Love*, I renounce, as *page* 65.

All the inordinate Deſire of what is my Neighbour's, All *Coveting his Houſe, or Wife* (*t*), *or ſervant, or maid, or ox, or aſs, or any thing that is his.* (*t*) *Mat.* 5. 28.

All Diſcontentedneſs with my worldly Condition, and worldly Solicitude (*v*). (*v*) *Mat.* 6. 24, 25. *&c.*

All Coveteouſneſs, or repining at the Happineſs of others (*x*) 13. 22.

All

All taking pleasure in sin, or Complacence in past impurities (*y*).

All the first motions, all the least Tendencies to Concupiscence (*z*).

Duties commanded. From all these, and the like hateful &c. as p. 66.

O my God, O my Love, Thou art the great Searcher of hearts, and dost not only require outward Acts of Duty, but the inward disposition of the heart, the heart is the chief Sacrifice (*a*) thou requirest, the heart is the proper seat of thy Love, and my heart I wholly devote to thee.

O my God, *create in me a clean heart* (*b*), that the Fountain of Action being clean, the streams may run clean also.

Give me a heart, O thou who only canst change the heart, entirely turn'd to Thee, that may suppress and resist all the first springings of Lust, before they shoot up into Consent (*c*), Approbation & Desire, before Lust conceiving brings forth sin.

Lord, make me contented (*d*), and thankful, and well-pleas'd with that portion thy providential *Love* has allotted me, and to acquiesce in thy Choice, as best for me.

O great *Lord* of Hearts, lodge my neighbour in my Heart next to my self, let all my Desires be for his good, and let it be the subject of my Joy (*e*), and Praise, and *Love*, to see thy *Love* liberal to him, to see him *abounding* in thy blessings.

O my God, O my *Love*, what can a soul enamour'd of thee, ever desire but thee? O let the world never more have place in my heart, all my Affections I withdraw from that to fix on Thee.

Forgive me, O my God, if I am unmeasurably ambitious, 'tis only of thy Favour; forgive me if I am unsatiably covetous, it is only of thy Fruition; forgive me if I am perpetually discontented,

y Rom 1. 32. *Jam.* 5. 5. 2. *Pet* 2. 14.

z Mat. 15. 19.

a Prov. 23. 26.

4. 23. *mat* 15. 19. *b Ps.* 51. 10.

c 1 *Jam.* 14. 15.

d Heb 13. 5. *Phil* 4. 11, 12. 1 *Tim.* 6. 6.

e Rom. 12. 15.

it is only because I cannot love thee more.

O unconceiveable happiness of Heaven! where my Ambition shall rest on a Throne, where my Covetousness shall be filled with the Beatifick Vision, and where I shall be eternally satisfied with Love

O my God, O my Love, let thy, &c. as p. 65.

Q. *My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without His special grace, which thou must learn at all times to call for by diligent Prayer let me hear therefore if thou canst say the Lord's Prayer.*

A. *Our Father which art in Heaven, hallowed be thy Name, thy Kingdome come, thy Will be done, on earth as it is in Heaven, give us this day our daily bread, and forgive us our Trespasses as we forgive them that trespass against us, and lead us not into Temptation, but deliver us from evil,* Amen.

Q. *What desirest thou of God in this Prayer?*

A. *I desire my Lord God, our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all people, that we may worship Him, serve Him, and obey him as we ought to do. And I pray unto God that He will send us all things that be needful both for our Souls and Bodies, and that He will be merciful unto us, and forgive us our Sins, and that it will please Him to save and defend us in all Dangers ghostly and bodily, and that He will keep us from all Sin and Wickedness, and from our ghostly Enemy and from everlasting Death: and this I trust He will doe of His Mercy and Goodness, through our Lord Jesus Christ, and therefore I say* AMEN, *So be it.*

O infinite

Previous Considerations.

O infinite Lord, it is my duty and my happiness to love Thee; but alas! my own sad experience teaches me, how little able I am to love.

Our Impotence to good.

Ah Lord, there is a dark cloud of Ignorance spread over my Soul, that intercepts thy beams, I cannot clearly see, I cannot fully know how lovely thou art.

Ah Lord, when ever any Gleams of thy Loveliness break in upon my Spirit, and attract my Will; a crowd of strange Loves importune and tempt me to wander after them.

God is our Refuge.

Since, O my God, I can of my self neither know, nor love Thee, since I cannot by my *own* strength do *those things* thou requirest, *nor walk in thy Commandments*, nor *serve thee*. nor think so much as one good thought (*a*): whether can I fly but only to thy free and unbounded *Love*? Thou art my Hope, my Help, and my Salvation (*b*); Thou only canst teach and enable me to know, and to love thy own Goodness.

a 2 *Cor* 3. 5
b Ps. 62. 1. *Joh.* 15. 4, 5.

Our Assistance from God.

By thy *Special Grace*, O my God, by thy particular Assistance, by the strength of thy Love *I can do all things* (*c*): O let thy Grace ever enlighten and enflame me; let it ever prevent, and accompany, and follow me; let it ever excite, and encrease, and support thy Love in my heart; O let it ever work in me, both *to will and to doe of thy good pleasure* (*d*).

c Eph. 3. 16. *Phil.* 4. 13.
d 2. 13.

Gain'd by Prayer.

I know, Lord, that thy *Grace*, and all other Blessings *I must learn at all times to call for by diligent Prayer*, and I adore and love thy infinite Benignity to Sinners, in indulging us the priviledge, the Honour, the Happiness to pray to thee (*e*), to pour out our Souls, to breathe out our Desires, to present our wants, and to unbosome our griefs

e Rom. 10. 13.

Griefs at thy Throne of Love.

Encouragements to pray.

I praise and I love Thee, O Sovereign Love, for not only permitting us miserable wretches to pray to Thee, but also for giving us all imaginable Encouragement to so important and Divine a Duty.

I adore and love Thee, O munificent Goodness, for inviting (*f*), for Commanding us to pray (*g*): I adore and love Thee, for pouring out thy holy *Spirit of Grace and supplication* on us (*h*), to *help our infirmities*, to assist us in praying, to *make intercession for us with sighs, and groans that cannot be uttered* *, with the utmost ardours of a penitential and indigent Love. I adore and love Thee for giving us so many glorious Promises (*i*) of hearing our Prayers, so many firm Assurances of a gracious Acceptance.

f *Psal.* 50. 15.
g. *Phil.* 4. 6
h *Zech.* 12. 10.
* *Rom* 8. 26
i *Mat.* 7. 7.

A Pattern of Prayer.

O Thou great Prophet of Divine Love, who, as if thy Invitation, and Command, and Assistance, and Promise were not enough to move us to pray; hast condescended to teach us this Duty thy Self, and to give us a perfect pattern of Prayer, for which I adore and love thee.

A Form most Condescending.

Glory be to Thee, O blessed Master of Devotion, who in dictating a Form of Prayer, and enjoyning us to use it (*k*), hast complied with our Weakness, and warned us not to relie on rash and unpremeditated Effusions; who in dictating a short Form, hast taught us to avoid *vain Repetitions*, or *thinking we shall be heard for much speaking*, and to measure our Prayers rather by their Fervency than length.

k 6. 7, 8, 9. *Luc.* 11. 2.

most Divine.

That Prayer which was composed by thy own self, O God that heareſt prayer, we are sure is most divine and excellent, and perfect like its

Authour

Authour, and most agreeable and acceptable to Thee, for which I adore and love Thee.

most Acceptable.

O blessed Jesus, the only-beloved of God, Thou best Understandest the Language of Love, and in that language Thou hast taught us to pray, and whenever we pray in that language, we have an humble Confidence thy heavenly Father will hear us; who with the words of His own beloved Son will ever be well pleased; and therefore I adore and love Thee.

Necessity of Prayer.

Thou, O heavenly Guid of our Devotion and and our Love, by teaching us to pray, hast shewed us, that Prayer is our Treasury, where all Blessings are kept, our Armory, where all our strength and Weapons are stored, the only great Preservative, and the very vital Heat of Divine Love.

Give me grace therefore to call on Thee *at all times by diligent Prayer.*

Misery of those who do not Pray.

O the unspeakable misery of those who either totally neglect the duty of Prayer (*l*), or else prophane it by drawing near to God with their Lips, when their hearts are far removed from Him, whose Prayers being void of all Devotion and Concern, are turned into fresh Sins (*m*): How deservedly shall he have God for his Enemy, who would not beg pardon of a most Reconcileable Father? How deservedly shall he suffer eternal Wrath, who thought Heaven not worth the Asking!

l Psl. 10. 4.

m 109.

Prayer ought to be daily.

O my God, let me daily offer up to Thee my morning and evening Sacrifice (*n*) in private, and in publick too, if my circumstances permit; and as near as I can let me omit no opportunities of Praying, or of Praising Thee.

n 5. 3. 141. 2.

o Jude 20. 21.

p 1 Th. 5.

Incessant.

O my God, may I ever *keep my self in Thy Love, by praying in the Holy Ghost* (*o*), and by *praying* [illegible] a frail

out ceasing (*p*), since I incessantly want the Succours of thy Love.

Ah Lord, I know my Devotion has daily many unavoidable and necessary interruptions, and I cannot always be actually praying; all I can do is to beg of thy Love, to keep my heart always in an *habitual* Disposition to Devotion, and in Mindfulness of thy Divine presence, that I may perpetuate my Prayer by frequent Ejaculations.

O my God, as thy infinite Love is ever streaming in Blessings on me; O let my soul be ever breathing *Love* on Thee.

Joined with Reading and Meditation.

O my God, to *Prayer* (whereby I address to Thee) give me grace to add the daily reading and meditation of thy Word (*q*), whereby thou art pleas'd to converse with me.

q Psal. 1. 2.

It is thy abundant Love to us, O Lord, that Thou indulgest us thy Word in our own mother Tongue, that from those dear Volumns of thy Love, every devout Lover may daily and on all occasions supply proper Fuel to his Love; for which all Love, all Glory be to Thee.

The Method of Prayer.

I adore and love Thee, O heavenly Oracle of Love, for contriving this Prayer in that admirable Method; that Thou hast withal taught us all the Requisites of an acceptable prayer; Thou in the Preface hast taught us *how* to pray; in the Petitions for *what* to pray; and in the Conclusion what ought to be *the End* of our Prayers: for which I adore and love Thee.

FATHER.

Glory be to Thee, O JESU, who hast taught

The Preface teacheth how to pray. To whom? To God only. For Jesus sake.

us to whom to direct our Prayers, to GOD (r) only, since He only is Omniscient to know, and All-sufficient to succour all our Necessities.

r *Ps.* 65. 2.

Glory be to thee, who hast taught us for whose sake only, we can hope to be heard, even for thy own, O blessed Jesus, for it is through thy alone Mediation (s) that we sinners can call God *Father*, or have access to His Throne.

s *Joh* 16. 23. *Eph.* 1. 6. 2. 18.

With the Affections of a Child.

Glory be to Thee, O beloved JESU, who in Teaching us to Call God *Father*, hast taught us to pray with the affections of a Child, with reverential Love, and Reliance on the paternal Care, and Benignity, & Love of our heavenly Father (t).

t *Isai.* 63. 15, 16, *Luc.* 11. 13. *Mal.* 1. 6.

Our Father.

of a Brother.

Glory be to Thee O Lord, who in teaching me to call God, *Our Father*, hast taught me not to confine my Charity to my self, but to pray also with the Affections of a Brother (v) to all mankind, who are Children by Creation, to all Christians, who are Children by Adoption of the same heavenly Father. O give me that Brotherly Kindness to them all, that I may beg the same Blessings for them, as for my self, and earnestly pray that they may all share with me in thy Fatherly Love.

v *Eph.* 4. 6. 1 *Pet.* 3. 8.

Which art in Heaven.

with the Humility of a Supplicant.

Glory be to Thee, O Thou beloved of the Father, who in teaching us to pray to Our Father *in Heaven*, hast taught me the infinite Distance between GOD and us, to pray with the Humility of a Supplicant (x), with that Awe that becomes a frail

x *Eccl.* 5. 1. *Heb* 12. 28, 29.

frail Creature, a miserable Sinner, before his Creatour, and his Judge.

O Father Almighty, though Thou fillest all places, yet thy Glory is most manifested in *Heaven*, and there thy Majesty does most illustriously dwell, and to thy Throne there (*y*) are we to lift up our Hearts when we pray, O let my soul fly up to Thee (when I pray) in heavenly Thoughts and Desires, and Love: O let me savour nothing of the Earth, whenever I treat with Thee in Heaven!

y Psal. 123. 1. *Is.* 57. 15.

Petitions in general teach us for what to Pray.

Glory be to Thee, O Gracious Lord, who in the Petitions of thy most Divine Prayer, hast taught us for what we are to pray, for all Blessings temporal, and eternal, for all things lawful, and *according to thy Will* (*z*).

z 1 *Joh.* 5. 14. 15.

For things lawful: and in what order

Glory be to Thee, O Jesu, who in ranking the Petitions for Spiritual blessings *first*, hast taught us to seek Heaven in the first place (*a*), Grant Lord, that I may always beg thy Blessings in their due order, that I may pray for Blessings Spiritual with holy Violence (*b*), with Importunity and Resolution not to be denied, as being the proper Ingredients of thy Love, and absolutely necessary to my Eternal welfare (*c*); and for Temporal, with Indifference & Resignation to thy Will, since I may love Thee, and be eternally happy without them.

a Mat. 6. 33. *b Mat.* 11. 12.

In particular for Blessings Spiritual relating to God.

c Gen. 32. 26.

Hallowed be Thy Name.

O Lord God, may *Thy Name*, * thy own Glorious, and amiable Self, have a Love and Honour separate, and incommunicable. May thy infinite Goodness and Greatness be for ever, by all men and all Angels, confess'd, and admired, and adored, and

* *Psal.* 8. 1, 9. 111. 9.

and magnifyed (*d*) both in private and publick, in our hearts, our mouths and our lives.

All creatures share in thy Goodness (*e*) O God, O let all Creatures help us to Glorify thy Name.

O may every thing that hath breath, praise the Lord.

d Ps. 148.
e 145. 9. 10

Thy Kingdom come.

O Thou King of Kings, may *Thy Kingdom of Grace*, (*f*) the Church Militant, the Catholick Seminary of *divine* Love, come to its utmost Evangelical perfection in this life.

O may thy Gospel, Lord, be daily propagated, unbelieving Nations converted (*g*), and the number of thy Saints augmented.

Grant, O Lord God, that thy true Religion, thy Word, thy Conveyances of Grace, all the holy Institutions, Laws and Governours, fix't by Thee in thy spiritual Kingdom (*h*), may be loved, and Honoured, and obeyed: and that thy faithful Subjects may be protected against all the Malice of wicked men, or the powers of Darkness (*i*).

O my God, let it be thy Good pleasure to put a Period to Sin and Misery, to Infirmity and Death; to compleat the number of thine Elect, and to hasten thy Kingdom of Glory (*k*), that we, and all that wait for thy Salvation, may in the Church Triumphant Eternally Love and praise Thee.

f Luc. 1. 32. *Mat.* 3. 2. *Col.* 1. 13.
g Is. 2. 2, 3
h Joh. 18. 36.
i 1 *Pet* 3. 13. *Mal* 12. 28, 29.
k 2 *Pet.* 3. 11.

Thy Will be done, in Earth as it is in Heaven.

O my God, thy Will, and thy Commands, are

most Holy, Just and Good (*l*), and condescending to our Weakness, and by no meanes Grievous (*m*), O give me Grace conscientiously to observe them.

l Rom 7. 12.
m 1 Joh. 5.

Thy blessed Angels, O Lord, *always behold thy Face in heaven* (*n*), they have the Beatifick Vision of thy incomparable Amiablness, they cannot but unalterably choose Thee, they must needs to their utmost Capacity praise and love Thee, they cannot possibly offend thee, they ever perfectly obey (*o*) Thee, and are always upon the Wing at thy Command.

n Mat. 18. 10.
o Psal. 103. 20.

Lord, give me Grace, in Imitation of the blessed spirits above, to set Thee always before me, O fix my serious contemplations on thee. Ravish my Soul with a lively Sense of thy infinite amiableness: O vouchsafe me one short Glimpse of thy Goodness. O may I once *taste and see how gracious thou art* (*p*), that all things besides thee may be tastless to me, that my desires may be always flying up towards thee, that I may render thee Love, and Praise and Obedience, Pure and Chearful, Constant and Zealous, Universal and Uniform, like that the Holy Angels render Thee in Heaven.

p 34. 8.

Give us this Day our dayly Bread.

Glory be to Thee, O Heavenly Benefactor, *who openest thy hand, and fillest all things living with Plentifulness* (*q*).

q 145. 16.

Petitions relating to our selves.

O let it be thy Good Pleasure to give me, and all that wait on thy Beneficent Love, our Food in due Season, Give us Bread, and all that is comprehended by it, Health, Food, Rayment, and all the necessaries of life.

Give

Give us, O heavenly Father, *dayly Bread*, nothing to gratifie our Luxury, but such a Competency (*r*) as thy Divine Wisdom sees fittest for us.

Give us, O bountiful Creatour, *daily Bread this day*; Teach us to live without Covetous Anxiety for to morrow, with a fiducial Dependance on thy Fatherly Goodness, and to be content and Thankful for the present portion (*s*) thy Love has indulged us.

O merciful Lord, give us *Our* Bread, that which is our *own* Bread by honest Labour (*t*) or a Lawful Title, and grant that we may never eat the Bread of Idleness or Deceit.

Do thou, Lord, *Give* us our bread, for unless Thou givest it, we cannot have it, and together with our bread, give us thy (*u*) Blessing, otherwise our very bread will not nourish us.

Above all, O Lord God, give us the Bread of Life, the Bread that came down from Heaven, the Body & Blood of thy most blessed Son to feed our Souls to Life eternal.

Blessed Jesus, O that it might be *my meat*, as it was thine, to do the Will of thy Heavenly Father (*x*)!

And forgive us our trespasses, as we forgive them that trespass against us.

For thy own infinite Mercies sake, and for the Merits of the Son of thy Love, forgive me, and all penitent Sinners *Our Trespasses*, our Sins known or secret, of Omission or Commission, which are the Vast Debts (*y*) we owe to thy vindictive Justice.

Forgive us, O Lord, *as we forgive* all *them*, even our greatest Enemies *that trespass against us*,

r Prov. 30. 8. 9.

s 1 Tim. 4. 4.

t Gen. 3. 19. 1 Pet. 5. 7. Cap. 6. 6. Deut 21. 17

u Ec. 5. 19. Mich 6. 14.

x Joh. 4. 34.

y Mat 6. 12. Luc. 11. 4.

their Treſpaſſes which are infinitely inconſiderable in comparison of our Treſpaſſes againſt Thee.

Glory be to Thee, O Lord, who to teach us Charity, haſt made our Forgiveneſs, the Condition of obtaining Thine.

O eaſie, O Gracious Condition of Pardon, who would not forgive his Brother a few *Pence* in this life, to have *ten thouſand Talents* (z) forgiven in the next! z *Mat.* 18. 22, 24, 28.

O let my Love, Lord, learn from thine, not only to *forgive* my Enemies, but to be zealous alſo to do them good.

And lead us not into Temptation.

O Lord God, thou ſeeſt how our Ghoſtly Enemies, the World, the Fleſh, and the Devil, are every moment ſoliciting, enticing, alluring, or tempting us to Evil; O be merciful unto us, ſave, and help, and deliver us.

Thou ſeeſt, O my GOD, how infirm I am, and how ready my own deceitful heart is (a) to ſurrender it ſelf to the Tempter; and I know that Satan cannot Tempt me without thy permiſſion (b): O lead me not, if it be thy Good pleaſure, ſuffer me not to fall into violent or laſting Temptations, that may endanger my Perſevereance. a *Jer.* 17. 9 b *Mat* 8. 31

I know, O heavenly Father, that to be tempted is no ſin, for thy own Beloved Son, God incarnate, was tempted to the moſt horrid of all Sins, to *fall down and worſhip* the very Devil, I know Lord the Sin lies in *Yielding* to the Temptation. c 4. 1, 9.

O my God, if thou for tryal of my Love, lead me into any great Temptation, and let me continue

tinue under it, Thy Will, Lord, be done, not mine (*d*): O let thy paternal Tenderneſs limit and controul the Tempter: O let thy All-ſufficient Grace reſtrain my Conſent, and keep me always on my Guard, watching and praying, and let me at laſt be more than a Conquerour.

I am content, Lord, to be tried and aſſaulted, ſo I be not *wicked*, though it be grievous for thoſe that love Thee to be tempted to offend thee.

(*d*) 1 *Cor.* 10. 13. 1 *Pet.* 5. 8. 2 *Cor.* 12. 7. 9. *Jam.* 4. 7.

But deliver us from evil.

O Father of Mercy, If Thou thinkeſt fit to Lead me into Temptation, *Deliver* me *from* the *Evil* to which I am tempted: Deliver me from the Evil of Sin, and the Evil of Puniſhment, from the evil One (*e*), from the evil World (*f*), and from my one evil Heart (*g*), and from all Suggeſtions to Evil; for all that is evil is moſt hateful to Thee (who art Infinite Goodneſs) and moſt deſtructive of thy Love. And therefore, from all that is *Evil*, O Almighty Lord, defend me.

(*e*) 1 *Joh.* 2. 14. (*f*) *Gal.* 1. 4. (*g*) *Heb* 3. 12.

For thine is the Kingdom, and the Power and the Glory, for ever and ever.

The Concluſion teaches to pray for a right End, God's Glory

I adore, and love thee, O Jeſu, who by concluding this Prayer with a Doxology, haſt taught us that the right end of our Prayers ſhould be the Glory of God, that we ſhould be ever careful to mix Praiſe with our Prayers, and to be as zealous to give Thanks for what we receive (*h*), as to pray for what we want.

To thee, O Lord God do we pray, on thee, only we rely and depend for acceptance, to thee only

(*h*) *Phil.* 4. 6. *Neh* 9. 5. 6.

only we offer up Praises, for *thine is the Kingdom* (*i*) and Sovereign Right to dispose of all things, thine is the *Power* (*k*) Almighty, to relieve & bless us, Thine is the *Glory* (*l*). All the Communications of thy Goodness, as they flow from Thee, return to Thee again in Sacrifices of Love, of Praise, and Adoration.

i Psal. 47. 2, 7. *k* 135. 6. *l* 96. 7, 8.

AMEN.

For the sake, O Heavenly Father of thy Beloved (*m*), in whom all Thy *Promises are Amen*, and who is Himself *the Amen, the Faithful & true Witness of thy Love to us.* Hear me, and pardon my Wandrings and Coldness, and help me to summe up and enforce my whole prayer, all my own Wants, and all the Wants of those I pray for, in a Hearty, and Fervent, and Comprehensive AMEN.

m 2 Cor. 1. 20. Rev. 3. 14.

Q. *How many Sacraments hath Christ Ordained in His Church?*

The Pledges of Love, the Sacraments. Their Number.

A. *Two only, as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.*

Glory be to Thee, O Crucified Love: out of thy wounded side flowed Water and Blood (*n*), the two Sacraments which thou hast *Ordained in thy Church, Baptism*, and the *Supper of the Lord*, the one to initiate, the other to confirm us in our Christianity.

n Joh. 19. 34.

Glory be to Thee O Lord, who having Ordained *Two* Sacraments *only*, and made them *General necessary to Salvation* (*o*), art yet pleas'd to *have Mercy rather than Sacrifice*, in cases where they cannot be had, and where a Surprise of Death may prevent their Administration, thou dost supply the

o 3. 5. 6. 53

want

want of them by thy merciful Acceptation of those persons who earnestly desire, and who are disposed to receive them.

O Blessed Jesu, the greater thy Compassion is to those sincere Persons who want thy Sacraments, by reason of their Infelicity, *not* their Choice, the greater will be thy Indignation against those who willfully Neglect, or contemn (*p*) what thy adoreable Love has ordain'd to be (throughout thy thy whole Church) used and Revered: From which Neglect and Contempt of thy Love, good Lord Deliver me!

(*p*) *Luc.* 14. 24.

Q. *What meanest thou by this word Sacrament?*

Nature. A. *I mean an outward and visible sign of an inward and spiritual Grace, given unto us, ordained by Christ Himself, as means whereby we receive the same, and a pledge to assure us thereof.*

Q. *How many Parts are there in a Sacrament?*

A. *Two: the outward visible Sign, and the inward Spiritual Grace.*

Glory be to thee, O tenderest Love, who to stoop to our weak and Gross Apprehension, hast in the two Sacraments made an *Outward and Visible*, and familiar thing to be a *Sign*, and Memorial, and Representation, of *an inward* and invisible, Mysterious and *Spiritual Grace*.

Glory be to Thee, O bountiful Love, for Ordaining and giving us thy Holy Sacraments (*q*), Thou thy Self only art the Authour and Fountain of Grace, and Thou only hast the Right of Instituting the Conveyances of thy own Grace: All Love, all Glory be to Thee.

(*q*) *Mat.* 26. 26, 27, 28.

Glory be to thee, O Mighty Love, who hast elevated

elevated these obvious and outward signs, to an efficacy far above their Natures, not only to signify, but to be happy *Means*, and instruments, to convey thy Grace to us; to be Seals, & *Pledges*, to confirm and *assure* to us the Communications of thy Love, that our sight may assist our Faith, that if with due preparation we receive them, both the parts of the Sacrament will go together: as certainly as we receive the *Outward and visible Sign*, so certainly shall we receive the *Inward and invisible Grace*: for which all Love, all Glory be to thee.

Baptism. Q. *What is the Outward Visible Sign, or Form in Baptism?*

A. *Water: wherein the Person is Baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. *What is the inward and Spiritual Grace?*

A. *A Death unto Sin, and a new Birth unto Righteousness; For being by nature born in sin, and the Children of Wrath, we are hereby made the Children of Grace.*

Q. *What is required of Persons to be baptized?*

A. *Repentance; whereby they forsake sin; and Faith, whereby they stedfastly believe the Promises of God, made to them in that Sacrament.*

Q. *Why then are Infants baptized, when by reason of their tender age they cannot perform them?*

A. *Because they promise them both by their Sureties; which Promise, when they come to age, themselves are bound to perform.*

The Outward Sign. Glory be to Thee, O Lover of Souls; it was by thy preventing Love, that I was Baptized with the *outward Sign, Water, in the Name of the Father, and*

and of the Son, and of the Holy Ghost (*r*). That I should believe in the most Holy Trinity; that I should depend on the gracious Assistances, and live wholy devoted to the Three most adorable persons, that it should be my chief care to love and glorify that Tri-une Love, the Authour of my Salvation.

r Mat. 28. 19.

The invisible Grace.

Glory be to thee O Jesu, who by *Water*, that washes away the Filth of the Body, dost represent to my Faith thy *invisible Grace* in *Baptism* (*s*), which spiritually washeth and cleanseth the soul.

s Ezek. 36. 25.

Glory be to Thee, O blessed LORD, who in Baptism savest us, not by thy outward Washing, but by the inward purifying Grace, accompanied with a sincere Vow, and Stipulation of *a good Conscience towards God* (*t*); by which thy propitious Love brought me into thy Church, the spiritual Ark, to save me from perishing in the Deluge of Sin, which overwhelms the generality of the World: and therefore all Love, all Glory be to thee.

t 1 Pet. 3. 21.

Glory be to Thee, O All-powerful Love, by whose *invisible Grace*, we in baptism die to Sin (*v*), to all carnal Affections, renouncing and detesting them all, and resolving to take no more pleasure in them than dead Persons do in the Comforts of life. O may I ever thus die to Sin!

v Rom. 6. 3. 4.

Glory be to thee, O Jesu, who from our *Death to Sin* in our Baptism, dost raise us to a new life, and dost breathe into us the Breath of Love; 'tis in this *Laver of Regeneration* (*x*) we are *born again by Water* (*y*), *and the Spirit*, by a *New Birth unto Righteousness*: that as the Natural Birth propagated Sin, our *Spiritual* Birth should propagate *Grace*: for which, All Love, all Glory be to Thee.

x Tit. 3. 5.
y Joh. 3. 5.

Glory be to Thee, O most indulgent Love, who in our Baptism dost give us the Holy Spirit of Love to be the principle of new Life, and of Love in us, to infuse into our souls a supernatural Habitual Grace, and Ability to obey and love Thee: for which, All Love, all Glory be to Thee.

Glory be to thee, O Compassionate Love, who when we were Conceived and *Born in Sin* (*z*), of sinful Parents; when we sprang from a Root wholly corrupt, and were all *Children of Wrath* (*a*), hast in our Baptism *made us Children* of thy own Heavenly Father, by Adoption and Grace (*b*): When we were heirs of Hell, hast made us Heirs of Heaven, even joint-Heirs with thy own Self, of thy own Glory; for which with all the Powers of my Soul I adore and love Thee.

z *Ps.* 51. 5.
a *Eph.* 2. 1.
b *Rom.* 8. 15.

Conditions required.

I know O dearest Lord, that I am Thine no longer than I love thee; I can no longer feel the saving Efficacy of my Baptism, than I am faithful to the Vow I there made; no longer than I am a Penitent, no longer am I a Christian; if I *name the Name of Christ*, I am to *depart from Iniquity* (*c*). O do Thou give me the Grace of true Repentance for all my Sins, for my original Impurity, and for all my actual Transgressions, that I may abhor and forsake them all: Wound my Soul with a most affectionate Sorrow for all the Injuries, and Affronts, and Dishonours I have offered to infinite Love.

1st. Repentance.

c 2 *Tim.* 2. 19.

Glory be to Thee, O most liberal Jesu, for all those exceeding great and precious Promises (*e*) of pardon, and Grace, and Glory which Thou hast made to us Christians in the Sacrament of Baptism: O may I ever stedfastly believe, O may I ever passionately love, may I ever firmly rely on thy

2. Faith.

d 2 *Pet.* 1. 4.

thy Superabundant Love in all these Promises, for which I will ever adore and love thee.

Glory be to Thee, O sweetest Love, who in my Infancy didst admit me to Holy Baptism who by thy preventing Grace, when I was a little Child, didst receive me into the Evangelical Covenant, didst take me up into the Arms of Mercy (*e*), and bless me. Glory be to Thee, who didst early dedicate me to thy Self, to prepossess me by thy Love, before the World should Seize and defile me. *e Marc.* 10. 16.

Ah Gracious Lord, how long, how often have I polluted my self by my Sins! but I repent, and deplore all those Pollutions, and I consecrate my self to thee again: O Thou most reconcileable Love, pardon, and accept me, and restore me to thy Love: O let the intensness of my future Love, not only love for the time to come, but retrieve all the Love I have lost.

Sureties. Glory be to Thee, O tendereſt JESU, who when by Reason of my Infancy I could not promise to repent and believe for my self, didst mercifully accept of the Promise of my *Sureties*, who *promised both for me*, as Thou didst accept for good to the Paralitick (*f*), the charitable intention, of those that brought him to thee; and of the Faith of the Woman of *Canaan* (*g*), for the Cure of her Daughter; for which merciful Acceptance, All Love, all Glory be to Thee. *f Mat.* 8. 5 *g Marc.* 2. 5.

O my God, O my Lord, the *Promise* which was made by my *Sureties* for me, I acknowledge that as soon as I came to a competent *Age*, I was *bound my self to perform*, and I own and renew my Obligation: I promise O my Lord, with all the force of my Soul to love Thee: O do Thou ever keep me true to my own Promise, since thou art ever

unalterably true to *thine*, for which I will ever adore and love thee.

The Supper of the Lord

Q. *Why was the Sacrament of the Lord's Supper ordained?*

A. *For the Continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.*

Q. *What is the outward part or Sign in the Lord's Supper?*

A. *Bread and Wine, which the Lord hath commanded to be received.*

Q. *What is the inward Part, or thing Signified?*

A. *The Body and Blood of CHRIST, which are verily and indeed taken, and Received by the faithful in the Lord's Supper.*

Q. *What are the Benefits whereof we are made Partakers thereby?*

A. *The Strengthening and Refreshing of our Souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.*

Q. *What is required of them who come to the Lord's Supper?*

A. *To Examine themselves whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life; have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of His Death, and be in Charity with all men.*

Institution. Glory be to thee, O Crucified Love, who at thy last *Supper* didst ordain the Holy Eucharist, the Sacrament and Feast of Love.

It was *for the continual Remembrance of the Sacrifice of* Thy *Death*, O blessed *JESU*, *and of the Benefits we receive thereby*, that Thou wast pleased to *Ordain* this Sacred and awful Rite.

All

All Love, all Glory be to Thee.

Ah Deareſt Lord, How little ſenſible is he of thy Love in Dying for us, who can ever forget Thee!

Ah Wo is me, that ever a Sinner ſhould forget his Saviour, and yet, alas, how prone are we to do it!

Glory be to Thee, O Gracious *JESU*, who to help our Memories, and to impreſs thy *Love* deep on our Souls, haſt Inſtituted the Bleſſed Sacrament, and commanded us, *Do this in Remembrance of me.*

O Jeſu, let the propitiatory Sacrifice of thy Death which thou didſt offer upon the Croſs for the Sins of the whole World, and particularly for my Sins, be ever freſh in my Remembrance.

O bleſſed Saviour, let that mighty Salvation, thy Love has wrought for us never ſlip out of my mind; but eſpecially let my *Remembrance* of Thee in the Holy Sacrament be always moſt lively and affecting.

O Jeſu, if I love Thee truly, I ſhall be ſure to frequent thy Altar, that I may often Remember all the wonderful Loves of my crucifyed Redeemer.

I know, O my Lord and my God, that a *bare* Remembrance of Thee is not enough; O do Thou therefore fix in me *ſuch* a *Remembrance* of Thee, as is ſuitable to the infinite Love I am to remember: Work in me all the holy and heavenly Affections, as become the Remembrance of a crucified Saviour.

Glory be to Thee, O Adorable Jeſus, who under the *Outward and Viſible* Part, the *Bread and wine*, things obvious and eaſily prepared, both which thou haſt *commanded to be Received*, doſt communicate to our ſouls the Myſtery of *Divine Love*, the *Inward* and

Parts outward.

and Invisible Grace, thy own most blessed *Body & Blood, which are verily and indeed taken and Received by the Faithful in* thy *Supper*: for which, All Love, all Glory be to Thee.

Invisible. O God Incarnate, How the bread and the Wine, unchanged in their Substance, become *Thy* Body and thy Blood; After what extraordinary manner Thou, who art in Heaven, art present throughout the whole Sacramental Action to every devout Receiver; how Thou canst *give us Thy Flesh to eat*, and *Thy Blood to drink*; How *Thy Flesh is Meat indeed*, and *Thy Blood is Drink indeed*; how *he that eateth Thy Flesh, & drinketh Thy Blood, dwelleth in Thee, and Thou in him*; How *he shall live by Thee, and be raised up by Thee to Life Eternal* (*m*), I can by no means comprehend; but I firmly *believe* all Thou hast said, and I firmly rely on Thy Omnipotent Love, to make good Thy Word; for which, All Love, all Glory be to Thee. (*m*) *Joh.* 6. 54. *&c.*

Real Presence. I believe, O Crucified Lord, that *the Bread which we Break* in the Celebration of the Holy Mysteries, is the *Communication of Thy Body* (*n*), and the *Cup of Blessing which we bless*, is the Communication of thy Blood, and that Thou dost as effectually and really conveigh thy Body and Blood to our Souls, by the Bread and Wine, as Thou didst thy holy Spirit (*o*), by thy Breath to thy Disciples; for which, All Love, all Glory be to Thee. (*n*) 1 *Cor.* 10. 16. (*o*) *Joh.* 22. 22.

Lord, What need I labour in vain, to search out the manner of thy mysterious Presence in the Sacrament, when my Love assures me Thou art there. All the Faithful who approach Thee with prepared Hearts, they well know thou art there, they feel the Virtue of Divine Love going out of Thee, to heal their Infirmities, and to enflame their Affections

fections, for which, All Love, all Glory be to Thee.

O holy JESU, when at thy Altar I see the *Bread* broken, and the *Wine* poured out, O teach me to *discern thy Body* there (p), O let those Sacred and significant Actions, Create in me a most lively Remembrance of thy Sufferings, how thy most blessed Body was Scourged, and Wounded, and Bruised, and Tormented; how thy most precious Blood was shed, for my sins; and set all my powers on work to Love Thee, and to celebrate thy Love in thus dying for me. p 1 Cor. 11. 29.

Both Kinds. Glory be to Thee, O Jesu, who didst institute the Holy Eucharist in both kinds, and hast *Commanded* both *to be Received* (q), both the Bread and the Wine, both thy Body broken, and thy Blood shed: thy Love, O Lord, has given me both, and both are equally significative and productive of thy Love: I do as much thirst after the one, as I hunger after the other, I equally want both, and it would be grievous to my Love to be deprived of either. q Mat 26. 26, 27.

Ah Lord, who is there that truly loves Thee, when Thou givest him two distinct pledges of thy *Love*, can be content with *one* only? What Lover can endure to have one half of thy *Love* with-held from him? And therefore, All *Love*, all Glory be to Thee for giving both.

Benefits. O my *LORD*, & my *GOD*, do Thou so dispose my heart to be thy Guest at thy Holy Table, that I may feel all the sweet Influences of Love Crucified, *the Strengthening and Refreshing of my Soul, as our Bodies are by the Bread and Wine*: for which I will ever adore and love Thee.

O Merciful *JESU*, let that immortal Food which

which in the Holy Eucharist Thou vouchsafest me instil into my weak and languishing soul, new supplies of Grace, new life, new *Love*, new vigour, and new Resolution, that I may never more faint, or droop, or tire in my Duty.

O Crucified *Love*, raise in me fresh Ardours of Love and Consolation, that it may be henceforth the greatest Torment I can endure, ever to offend Thee, that it may be my greatest delight to please Thee.

O *amiable* Jesu, when I devoutly *receive* the outward *elements* as sure as I receive *them*, I receive *thee*, I receive the Pledges of thy *Love*, to quicken mine; O indulge me, though but for a moment, one Beatifick Foretast of the Deliciousness of thy *Love*, that in the strength of that Deliciousness I may perseveringly love Thee.

Glory be to thee, my Lord and my God, who hast now given me an Invitation to Thy Heavenly Feast (*r*). All Love, all Glory be to Thee.

Preparation. *Lord*, give me Grace, that I may approach thy awful Mystery, with penitential Preparation, and with a Heart fully disposed to love Thee.

r Mat. 11. 28. *Luc.* 14. 17.

Examination. O my GOD, my Judge, give me Grace, I most humbly beseech thee, to Examine (*s*) my whole life past, by the Rule of thy Commandments, before I presume to Eat of that Bread, and drink of that Cup: give me Grace sadly to reflect on and deplore all my Provocations, lest coming to the Holy Eucharist impenitent and unprepared, I Receive *unworthily*, and *eat and drink my own Damnation*.

s 1 Cor. 11. 28.

O Thou great Searcher of Hearts, Thou knowest all that load of Impiety and Guilt under which I lie, O help me so impartially to judge and condemn

demn my self, so humbly to repent, and beg pardon, that I may not be Condemned at Thy Tribunal, when I shall appear there at the last Day, that I may be set at thy Right Hand, amongst thy *Lovers*.

Lord, give me Grace to search every secret of my Heart, to leave no Sin, if possible unrepented of; fill my Eyes full of Tears of *Love*, that with those Tears I may lament all the Indignities I have offered thy Love.

But alas alas, after the most strict Examination we can make, who can number his impieties? *Who can tell how oft he offendeth* (*g*)? Lord, therefore, cleanse me from my secret Faults; which in general I renounce and bewail. *g Psal.* 19. 12.

Repentance. O my GOD, Thou who alone changest the Heart, O be Thou pleas'd to change mine, change my Aversion to Thee, into an entire *Love* of Thee. O give me a filial Repentance, that with a broken and a contrite *Heart* I may grieve, and mourn, and *Repent* for all my *former Sins*, and may for ever forsake them, and return to my Obedience.

Amendment. Let thy *Love*, O my GOD, so perfectly exhaust my Soul, that I may for the Future, *stedfastly purpose to lead a new Life*, that I may renew my Baptismal Vow, that I may hereafter live a sworn Votary to thy *Love*.

Faith. O Heavenly father, settle in my soul a *Lively Faith in thy Mercy through Christ*, a steddy Belief of all thy *Love to Siners*, and an affectionate Reliance on the Merits and Mediation of thy Crucified Son, of my being *Accepted in the Beloved* (*h*), for whom I will ever adore and love Thee. *h Eph.* 1. 6.

Thanksgiving. O my Crucified God, Thou Sovereign Inflammative of *Love*, let the Remembrance of thy Death, set all the powers of my soul on work, that I may

desire, and pant after Thee (x), that I may Admire, and adore Thee, that I may take Heavenly Delight in thy gracious Presence, that with Praise and Thanksgiving, with Jubilation and Triumph, I may receive Thee into my Heart; there I will have *Love*, only *Love*, always *Love*, to entertain Thee.

x *Psal.* 42. 1, 2. 63. 1.

Charity. Lord, when I present my self, and my Love, as all the Gift I have to offer at thy Altar, next to my Love to Thee, and for the sake of thy infinite Love to me, which I there Remember, give me Grace to love my Neighbour, *and to be in Charity with all men*, and to walk in *Love* (y), *as Thou hast loved us, and hast given thy Self for us, an Offering and a Sacrifice to God, for a sweet-smelling savour*: For which, All Love, all Glory be to Thee.

y *Eph.* 5. 2.

in Forgiving O most Reconcileable JESU, in this Memorial of thy Sufferings, I see how thou didst forgive me, and didst love me when I was thy Enemy O for thy dearest Love to me, give me Love to forgive all my Enemies (z), and to be at peace with the world, as I desire to be loved, and forgiven, and to be at peace with Thee.

z *Mat.* 6. 14. 15.

All that have any way injured me, O my God, I freely forgive, for thy sake, O do Thou also forgive them: encline them to Brotherly Charity, and let them at last feel the Comfort of that Reconciliation Thou dist make upon the Cross, for which I will ever adore and love Thee.

Restoring. O my God, if I have wronged or injured my Neighbour, O give me Grace to beg his Pardon and as I have opportunity to make him Satisfaction, and Restitution according to my Power.

O crucified Love, whenever I see Thee in any of thy poor Members, Hungry or Naked or in distress

Giving.

ſtreſs (*a*), O let the Rembrance of thy Love, in Dying for me, engage me to contribute all I can to thy relief, O may I ever be liberal in my Alms to Thee, who wert ſo liberal of thy ineſtimable Blood for me.

a Mat. 25. 35.

It is very adviſeable, that perſons before they Communicate, ſhould read over the whole Communion Office, or at leaſt the Exhortations there, which they will find to contain very proper and plain, and excellent Inſtructions.

It were much to be wiſh't, that people would make more uſe of their Common Prayer Books *than they do, and apply the Prayers they meet with there to their own particular Conditions, for the Book is always at hand, and the Prayers are moſt ſafe, and familiar, and devout; and the more they affect us in our Cloſet, the more they will affect us in the Congregation; and well meaning Souls will reap great Spiritual advantage from this Practice.*

For Example, An humble poor Chriſtian who is may be has no other Book but his Common Prayer Book, *and who intends to come to the Holy Communion, may learn to turn the Communion-Office to his own private uſe, after this manner.*

Prayer for the Holy Spirit.

Almighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid, cleanſe the thoughts of my heart by the inſpiration of thy Holy Spirit, that I may perfectly love Thee, and worthily magnify thy Holy Name, through Chriſt our Lord, *Amen.*

Thanksgiving for our Redemption.

I give moſt humble and hearty thanks to Thee, O God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death

and passion of our Saviour Christ, both God and man, who did humble Himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness and the Shadow of Death, that He might make us the Children of God, and exalt us to everlasting Life.

Glory be to Thee, O JESUS, our Master and only Saviour, who to the end that we should always Remember thy Exceeding great Love in thus Dying for us, and the innumerable Benefits which by thy precious Blood-sheding Thou hast obtained to us; hast instituted and ordained Holy Mysteries, as Pledges of thy Love, and for a continual Remembrance of thy Death, to our great endless Comfort.

To Thee therefore, O blessed Saviour, with the Father and the Holy Ghost, I will give (as I am most bounden) continual thanks, I submit my self wholly to thy holy Will and Pleasure, and will study to serve Thee in true Holiness and Righteousness, all the days of my life.

Confession. Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold Sins, *&c.*

Praise. I lift up my heart unto thee, O Lord, I give Thanks unto Thee, O Lord our God, it is meet and right so to do: it is very meet, right, and my bounden Duty, that I should at all times, and in all places give Thanks unto Thee O *LORD*, holy Father Almighty, everlasting God.

But chiefly I am bound to praise Thee, for giving thy only Son *JESUS* to dye for my sins, and to rise again for my Justification.

Therefore with Angels and Archangels, and with all the Company of Heaven, I laud and magnifie *&c.*

Prayer for our Communicating worthily. I do dot presume to come to thy Table, O merciful LORD, trusting in my own Righteousnes, *&c.*

Praise. Glory be to God on High, and on earth peace, good Will towards men: I praise Thee, *&c.*

To these, as you see Occasion, you may add many very good Prayers, short and plain, and pertinent to your purpose, which you may collect out of the Common Prayer, and which will much further your Devotion: such as these,

For Fear & Love. O Lord, who never failest to help and Govern them whom Thou dost bring up in Thy stedfast Fear and Love; Keep me I beseech Thee, under the Protection of Thy Good Providence, and make me to have a pertpetual Fear and Love of thy Holy Name, through Jesus Christ our Lord, *Amen.*

For Love. O God, who hast prepared for them that love Thee, such good things as pass mans understanding; pour into my heart such Love toward Thee, that I loving Thee above all things, may obtain thy promises, which exceed all that I can desire, through Jesus Christ our Lord, *Amen.*

Lord of all Power and Might, who art the Authour and Giver of all good things, Graft in my heart the Love of thy Name, encrease in me true Religion, nourish me with all Goodness, and of thy great mercy keep me in the same, through Jesus Christ our Lord, *Amen.*

For Charity O Lord, who hast taught me that all my doings without Charity are nothing worth, send thy Holy Ghost, and pour into my heart that most excellent Gift of Charity, the very Bond of Peace and

and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for thy only Son Jesus Christ's sake, *Amen.*

For Imitation of Christ. Almighty God, who hast given thy only Son to be unto us both a Sacrifice for Sin, and also an Example of Godly life; Give me Grace, that I may always most Thankfully receive that His inestimable Benefit, and also daily endeavour my self to follow the blessed steps of His most holy Life, through the same Jesus Christ our Lord, Amen.

[*They that are ignorant, or that cannot read, should go to their parish Priest, or to some other discreet and learned Minister of God's Word, and desire him to teach them their Duty in Private: and they that do thus sincerely seek the Law at the Priest's Mouth, shall find that the Priest's lips do preserve Knowledge, and shall not go away without a Blessing.*]

To God the Father, who first loved us, and made us accepted in the Beloved; to God the Son, who loved us, and wash'd us from our Sins in His own Blood; to God the Holy Ghost, who sheds the Love of God abroad in our hearts, be all Love, and all Glory, for time, and for Eternity, *Amen.*

To the poor Inhabitants within the Diocese of Bath *and* Wells, THOMAS *their unworthy Bishop, wisheth the Knowledge and the Love of* GOD.

Dearly Beloved in our LORD,

THE Chatechism truly teaches all Christians that they are *not able of themselves to do those things* they have vowed in their Baptism to do, namely, *To walk in the Commandments of God, and to serve Him, without His Special Grace*, or favourable Assistance, and this *they are to learn at all times to call upon God for, by diligent Prayer.*

How good and seasonable this advice is, you will all see, if you consider what helpless and needy Creatures the very *best* of men are. Alas! our weakness is very great, our wants are very many, our Dependance on God for all things all our lives long, is entire, and absolute, and necessary, and there is no way in the world to gain Help and Supplies from God, but by Prayer; so that it is as easie, and as possible to preserve a natural Life without daily Bread, as a Christian Life without daily Prayer.

It was for this Reason that our Saviour Himself took a particular care, to teach His Disciples to pray (*a*): and it is for the same Reason, and in imitation of our Heavenly Master, that I have joyned these *Directions for Prayer* to the Catechism. *a Luc.* II. 1.

Sure I am, the Zeal I ought to have for your Salvation, can suggest to me nothing more Conducing to the Good of your Souls, than to Exhort and Beseech you all, of either Sex, to

to learn how to Pray.

This is the first general Request I shall make to you, and I am the more earnest in it, because my own sad Experience has taught me, how strangely ignorant common people usually are of this Duty; insomuch that some never pray at all, pretending they were never taught, or that their memories are bad, or that they are not Book-learn't, or that they want mony to buy a Book; and by this means they live and dye rather like Beasts than Men; nay, their Condition is much worse than that of Beasts, for the misery of a Beast doth end at death, but the Misery of a wicked man does then begin, and will endure to all Eternity.

To prevent then as much as lies in me the Damnation of those souls which God has committed to my Care, and to cure that lamentable Ignorance and Forgetfulness of GOD, which is the cause of the Damnation of so very many, I do not only incessantly pray for you my self, but I beg of you all to pray for your selves, and I beseech you to read the following Instructions; or if you cannot read your selves, to get some honest charitable Neighbours to read them often to you, that you may remember them, and God of His Great Mercy reward the Charity of such Neighbours.

If any of you, either by your own Negligence, or by the Negligence of your parents, or for want of Catechising in your Parish, are wholly ignorant of your Duty: tho it be a most shameful and dangerous thing, for one who calls himself a Christian, to know nothing of Christ or Christianity; yet if you are willing to learn, and beg pardon of God for your wilful ignorance hitherto, and will sincerely do your endeavour to get saving Knowledge, and heartily pray to God to assist you, you shall find, that the very *Entrance of God's Word giveth light, that it giveth Understanding unto the Simple* (*b*).

(*b*) *Psal.* 119. 130.

I must warn you before hand, that corrupt Nature will be very busie in hindering the learning of your Duty, and Thoughts will arise in your mind that the Task will be too hard and too tedious for you to undertake; but I faithfully promise you, to impose

impose no hard or tedious Task on you, but such as you your selves shall confess to be very complying with your Infirmities; for our most compassionate Saviour teaches me to say no more to you than *you can bear* (c).

All I shall exhort you to, is, to learn your Catechism, which you may do by degrees; if you learn but a line or two in a day, you will by God's Blessing, in a very short time learn it all over; and you will rejoice, and thank God, for the sudden and happy progress you have made.

c Joh. 16. 12.

God forbid you should ever think your selves too old to learn to serve GOD, and to be Saved, both which are taught in the Catechism, and therefore the Catechism is of necessity to be learned: for how can you go to heaven if you never learn'd the way thither? How can you be saved if you do not know your Saviour?

'Tis a great Error, to think that the Catechism was made for Children only, for all Christians are equally concern'd in those saving Truths which are there taught; and the Doctrine delivered in the Catechism, is as proper for the Study, and as necessary for the Salvation of a great Doctor, as of a weak Christian or a young Child.

But you will be the more encouraged to learn your Catechism, when you see how excellent a help it will be to prayer, for it will at the same time further your Knowledge and your Devotion, both together; and the prayers I intend to commend to you, are chiefly the very Answers in the Catechism, which being daily repeated, will be the better fix't in your memory, and you cannot imagine any advice for Prayer can be more easie, and Familiar, than that which directs you to turn your very *Catechism* into prayers.

You are by this time (I hope) satisfied, that the Duty to which I exhort you, is no hard task; and yet I will endeavour, by God's Assistance, to make it more easie, by putting you into an easie Method to attain it.

If you are wholly ignorant of your Catechism, let it be your first care to learn such Ejaculations, such short prayers as these, and say them often and heartily.

Lord have mercy upon me.
Christ have Mercy upon me.
Lord have mercy upon me.
Lord pardon all my wilful ignorance, and gross Carelesness of my Duty, for the sake of JESUS my Saviour, Amen.
O GOD, assist me in the learning of my Duty.
Lord help me to know and to love Thee.
Lord pity me, Lord save me; Father forgive me.
Glory be to Thee, O LORD, *who hast hitherto spared me.*
Oh that I might at last learn to glorifie, and love, and serve Thee!

Such short Prayers as these you may easily get by heart, and the method in which I advise you to proceed, is, that in which *Children* are commonly taught, in regard I am now to look on you as a Child: for there are two sorts of Children; there are Children in Age, and Children in *Understanding* (*d*), and in this latter respect you are Children, and the same method, for the most part, is proper for you, which is proper for those that are Children in age.

(*d*) 1 Cor. 14. 20.

I must therefore feed you *with Milk*, before you can be capable of *strong meat* (*e*), and I must look on you as *Lambs* of my Flock, which I am to use tenderly, and these following Directions which I give to parents: for the training up their Children in Piety, I do equally design for the training up of you. God of His infinite Goodness, bless them to you both.

(*e*) Heb. 5. 13.

I exhort all you who are parents, to instil good things into your Children, as soon as ever they begin to speak; let the first words they utter, if possible, be these, *Glory be to God.* Accustom them to repeat these words on their knees, as soon as they Rise, and when they go to bed; and oft times in the day; and let them not eat or drink, without saying, *Glory be to God.*

As their Speech grows more plain and easie to them, Teach them who Made, and Redeem'd, and Sanctified them, and for what End, Namely, to Glorifie and to Love GOD; and withal, teach them some of the shortest Ejaculations you can, such as these;

Lord

Lord help me, Lord save me.
Lord have Mercy upon me.
All Love, all Glory be to God, who first loved me.
Lord keep me in Thy love.

Within a little time you may teach them the Lord's Prayer, and hear them say it every day, Morning and Evening, on their knees, with some one or more of the fore-going Ejaculations; and by degrees as they grow up, they will learn the Creed, and the whole Catechism.

Be sure to teach your Children with all the sweetness and gentleness you can, lest if you should be severe, or should over-task them, Religion should seem to them, rather a Burden than a Blessing.

As their Knowledge encreases, so let their Prayers encrease also, and teach them as they go to turn their Catechism into Prayers, after the manner which I shall shew you, and to Confirm and improve their Knowledge, bring them duly to the Church to be Catechised by the parish Priest, that by his familiar and devout Explications of the Catechism, they may learn to understand it, and may be capable of Reading the Exposition on it, and other Books of Piety.

Take conscientious Care to Season your Children as early as you can, with the Love of GOD, which is *the first and great Commandment* (*f*), and with *the Fear of God* which *is the Beginning of wisdom* (*g*); for the awful Love, and the Filial Fear of God, must always go together.

f Matth. 22. 38.

g. Psal. 111, 10.

The same method you take in teaching your Children, the same you may observe in teaching your Servants, according as you see they want Teaching, and you your selves will reap the Benefit of it, as well as your servants; for the more devout Servants they are of GOD, the more faithful Servants will they be to you.

Remember, You must teach both your Children and Servants by your Example, as well as by your Instruction, for they learn best by Example; and if they see you give an example of Fraud, or Lying, of Revenge or Calumny, of Uncleanness or Drunkenness

kenneſs, of Curſing and Swearing and Irreligion; inſtead of teaching them to obey God, you teach them to *Provoke* Him; inſtead of Teaching them to honour God, you teach them to *Blaſpheme* Him; inſtead of leading them the way to Heaven, you lead them the way to *Hell*; and you will increaſe your own Damnation, by furthering theirs, which God forbid you ſhould ever do.

Now that you may the better give a good Example to your Family, I will by Gods help give you a Method of Daily Devotion, taken for the moſt part out of the Catechiſm, which will be ſuitable to all Chriſtians, be they never ſo well inſtructed; and which you may by little and little teach your Children; and thoſe who have been bred up in Ignorance, and are Children in Underſtanding, and are yet willing to be taught, may learn to ſay alſo, as the capacities of either do increaſe; for a Chriſtian muſt never ſtand at a ſtay, but muſt be always *growing in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt* (b).

b 2 Pet. 3. 18.

A Method of Daily *PRAYER.*

As ſoon as ever you awake, offer your firſt thoughts and Words to God, ſaying

Glory be to the Father, and to the Son, and to the Holy Ghoſt: Three Perſons and one God, bleſſed for evermore; All Love, all Praiſe be to Thee.

As you are Riſing, ſay

I laid me down and ſlept, and roſe up again, for the Lord ſuſtained me (i); All Love, all Glory be to God.

i Pſal. 3. 5.

As ſoon as you are Dreſt, kneel down, as our Saviour Himſelf kneel'd, (k) at his Prayers, and remember you are in God's Preſence, and ſay your Prayers with Reverence and Devotion.

k Luc. 22. 41.

Morning *Prayer.*

Glory be to Thee, O Lord GOD, for my Preſervation and Refreſhment, and for all the Bleſſings of the Night paſt, for which

which, All Love, all Praise be to Thee.

Father, Forgive me all the Evil of the Night past, for the Merits of *JESUS* my Saviour, *Amen*.

O Merciful God, keep, and protect, and bless me this day, and prosper me in my Calling, and preserve me from Sin and Danger, for the Merits of Jesus my Saviour, *Amen*.

I Believe in GOD the Father Almighty, &c.

All Love, All Glory be to Thee, O God the Father, who hast made me and all the world.

All Love, All Glory be to thee O God the Son, who hast Redeemed me, and all Man-kind.

All Love, all Glory be to Thee, O God the Holy-Ghost, who dost Sanctifie me and all the Elect People of God.

All Love, all Glory be to Thee, O Father of Mercy, who in my Baptism didst make me a Member of Christ, thy own Child, and an Inheritour of the Kingdom of Heaven.

O my GOD, I do this day Dedicate my self to thy Service, and do Renew the Promise and Vow of my Baptism.

I do from my heart Renounce the Devil and all his works, the Pomps and Vanities of this wicked world and all the sinful Lusts of the Flesh: From all which, good *LORD* deliver me.

I believe all the Articles of the Christian-Faith, and I will keep Thy Holy Will and Commandments, and walk in the same all the days of my life.

All this, O Lord, I am Bound to believe and do, and by thy Help so I will, and I heartily thank Thee, O Heavenly Father, who hast called me to this State of Salvation, through Jesus Christ my Saviour; and I pray unto Thee to give me thy Grace, that I may continue in the same to my lives end.

Lord hear me, help me, pardon my failings, support all my Wants, and the Wants of all faithful people, which I summ up in the Words of thy own beloved Son,

Our Father which art in heaven, &c.

After

After the like manner you may pray at Night.

Evening Prayer.

Glory be to Thee, O Lord, for my Preservation, and for all the blessings of the day past; for which, all Love, all Praise be to Thee.

Father, forgive me all the Sins I have this day committed, either in Thought, Word or Deed, either against Thee, or against my Neighbour, for the sake of Jesus my Saviour. *Amen, Amen.*

It grieves me, O merciful GOD, that I should daily offend Thee; but I repent, O pity and pardon me, for the Sake of JESUS thy beloved, *Amen, Amen.*

O my God, keep & protect, and bless me this Night, and preserve me from Sin & danger, for the sake of Jesus, *Amen, Amen.*

LORD, refresh me this Night with seasonable Sleep, that I may rise the next morning more fit and able to serve thee in my Calling, for the sake of Jesus thy beloved. *Amen, Amen.*

I believe in GOD, the Father Almighty, &c.

* *us in the morning.*

All Love, all Glory be to thee, O God the Father *&c.* *

I desire Thee, O Lord God, O Heavenly Father, who art the the giver of all Goodness, to lend thy Grace, unto me, (*and to my Wife and Children, to my Husband and Children, Father and Mother, Brethren and Sisters, Kindred and Friends Master and Mistress*) and unto all people, that we may worship Thee, serve Thee, & obey thee, as we ought to do: And I pray unto Thee, that thou would'st send us all things that be needful both for our souls and bodies, and that Thou wilt be merciful unto us, and forgive us our Sins; and that it will please Thee to save and defend us in all Dangers, ghostly and bodily, and that Thou wilt keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death: and this I trust He will do of His Mercy and Goodness, through our Lord Jesus Christ, Amen, Lord, So be it.

you must name these Relations, according as you stand related.

Lord hear me, Lord help me, pardon my Failings, supply all my wants and the wants of all for whom I pray, which I summ

sumn up in the Words of thy own beloved Son,

Our Father which art in Heaven, &c.

As you are going to Bed, say

I will lay me down in peace and take my rest, for it is Thou, Lord, only that makest me dwell in safety (l). l Psal. 4. 9.

As you began the day, so *end* it with Glorifying God, and when you are *in* Bed, say,

Glory be to the Father and to the Son, and to the Holy Ghost, Three Persons and One G O D. Blessed for ever more. All Praise, all Love be to Thee.

I earnestly beg of God, to make you Sensible your selves, and to give you Grace to make your Children and Servants sensible also, how necessary, and happy, and Heavenly a Duty Prayer is, and how many *Exceeding great and precious Promises* God has made to those that devoutly pray to Him; and if you are thus Sensible, you will not content your selves with *Morning* and *Evening* Prayer only, but you will be desirous, if you have Opportunity, to retire about *Mid-day*, for a few minutes, that you may imitate the Devotion of Holy *David*, and of *Daniel*, and pray *three times a day (m)*: and that you may not want a Help for Noon-tide Prayer, the Catechism shall supply you. m Dan. 6. 10.

Prayer for Noon.

At Evening, and at Morning, and at Noon-day, *will I pray, and that instantly*, Lord, *hear my Voice (n)*. n Psal. 55. 17.

Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the Beginning, is now, and ever shall be, World without end, *Amen.*

All Love, all Glory be to Thee, O God the Father, who hast first loved us, and hast given thy beloved Son to die for our Sins, and to rise again for our Justification.

Have mercy upon me O G O D, after Thy great Goodness, according to the Multitude of Thy Mercies do away mine Offences.

Wash

Wash me throughly from my Wickedness, and Cleanse me from my Sin.

Make me a clean heart, O God, and renew a right Spirit within me, for the sake of Jesus thy Beloved. *Amen.*

O Lord God, Who seest I am not able of my self to walk in thy Commandments, and to serve Thee: be pleased to help and strengthen me by thy special Grace, that I may daily and sincerely perform my Duty towards thee, and my Duty towards my Neighbour, for the sake of Jesus my Saviour, *Amen.*

O my God, give me Grace to believe in Thee, and to love Thee with all my Heart, with all my Mind, with all my Soul, and with all my strength; to worship Thee, to give Thee Thanks, to put my whole Trust in Thee, to call upon Thee, to honour thy Holy Name and thy Word, and to serve Thee truly all the Days of my Life: for the sake of JESUS thy beloved, *Amen.*

O my God, Give me grace to love my Neighbour as my self to do to all men, as I would they should do to me; † to *Love, Honour, and Succour my Father and Mother*, to Honour and obey the King and all that are put in Authority under Him; to submit my self to all my Governours, Teachers, spiritual Pastours and Masters; to order my self lowly and reverently to all my Betters; to hurt no body by Word or Deed, to be true and just in all my Dealing; to bear no Malice nor Hatred in my heart; to keep my hands from Picking and stealing, and my Tongue from evil-speaking, Lying, and Slandering; to keep my body in Temperance, Sobernels, and Chastity; not to Covet or Desire other mens Goods, but to learn and labour truly to get my own Living, and to do my Duty in that state of Life unto which it hath pleased GOD to call me, for the sake of Jesus thy Beloved, *Amen.*

† *This clause must be left out if your Father and Mother be dead.*

Lord, hear me, help me, pardon my Failings, support all my wants, which I summ up in the Words of thy beloved Son,

Our Father which art in Heaven &c.

Instead

Instead of these two last Prayers, you may sometimes say the Ten Commandments, which you may turn into a very good prayer, by saying after every one,

Lord have Mercy upon me, and incline my heart to keep this Law.

Where you not only beg pardon for the sins you have committed against each Commandment, but you also beg Grace to keep it.

At the end of them you may say,

Lord have Mercy upon me, and write all these thy Laws in my heart, I beseech Thee.

And so conclude with the *Lord's Prayer.*

Do not think that this practice of Prayer will be too hard, or too long for young persons, or for labouring people; for if you cannot say them all, say as much as you can; or if you are at day-Labour, and have not Time or Convenience to say them, offer up to God two or three hearty Ejaculations in their place. But if you can get time & convenience, say them all. And I dare assure you, that all the three Forms of Prayer which I commend to you, will not in all take up a Quarter of an hour; and certainly, that person has very little sense of his Duty, very little concern for his immortal soul, very little Honour for God, or value for Heaven, who will not spend one quarter of an hour in the space of four and twenty hours, in the Service of God, and the Salvation of his own soul.

I do by all means exhort you, to give your Servants a few minutes leisure at noon, to pray after your Example, and to use your Children to do the same, for they will soon be able to say the Lord's Prayer, and two or three Ejaculations, and teach them to say these at Noon, as well as at morning & night, and 'tis incredible to think, how much good this practice will do them, and what great comfort you your selves will reap from the early Devotion of your Children.

To further this Devotion in your Children, instead of idle Tales, and Songs, which pollute their souls, and when they come

to be serious, will cost them great pains to unlearn. You must teach them short Psalms by heart, which will exercise their Memories and Piety, both together; and as you teach the Psalms to your *Children*, I exhort you to learn them *your selves*.

You cannot imagine the great benefit of learning Psalms by heart, for when you are under any Temptation, or are in any Affliction, or when you lye waking in the Night, or when you are sick, these Psalms will come into your mind, and the devout Repeating them will yield you most seasonable Consolations.

The very Common People, in the first and purest Ages of the Church, were so sensible of the spiritual Advantages of learning Psalms, that they learn'd the whole Psalter by heart, and sang or said the Psalms in their Shops and at the plow, insomuch that St. *James* makes it the proper Expression of Christian-Mirth *, *If any be merry, let him sing Psalms.*

* *Jam.* 5. 13.

This is the way to store your own and your Childrens minds with Ejaculations, or short Prayers for all Occasions, which I advise both Old and Young to accustom themselves to, because it is the true way of Praying without ceasing, and it is a kind of Prayer most easie, and may be used at any time of the day, or in any place, and is one of the most efficacious means in the world to keep us in Gods Favour, which is of all things most desirable.

EJACULATIONS.

At Going out, or Comming in.

Lord bless my Going out and my Coming in, from this time forth for ever more (o).

o. *Psal.* 121. 8.

At Meals.

Lord Grant, that whether I *eat* or *drink*, or whatever I do, I may do all to thy Glory (p).

p. 1 *Cor.* 10. 31.

At Work.

Prosper Thou the Work of my hands, O LORD, O

prosper

prosper Thou my handy Work (q).

In the Shop or Market.

LORD, give me Grace to use this World so as not to abuse it (r).

Lord, grant that I may never go beyond, or defraud my brother in any matter, for Thou art the *Avenger* of all such (s).

In Temptation, or Danger.

O GOD, make speed to save me: O LORD make haste to help me.

At any time of the Day.

Wherever I am, whatever I do, Thou, Lord seest me: O keep me in thy Fear all the day long (t).

Lord, give me Grace to keep always a Conscience void of offence towards Thee, and towards men (‖).

Lord, teach me so to number my Days, that I may apply my heart to Wisdom (v).

O let my mouth be filled with thy Praise, that I may sing of thy Glory and Honour, all the day long (x).

All Love, all Glory be to Thee, O God, who didst first love me.

Unto Him that loved us, and wash'd us from our sins in His own bloud, be glory and dominion, for ever & ever. *Amen.* (y).

O blessed Spirit, shed abroad the Love of God in my heart.

Praise the Lord, O my soul, and all that is within me, praise His Holy Name (z).

Praise the Lord, O my soul; while I live will I praise the Lord, yea as long as I have any being I will sing praises unto my God *.

q *Psal.* 90. 17.
r 1 *Cor.* 7. 31.
s 1 *Thes.* 4. 6.
t *Prov.* 23. 17.
‖ *Act.* 24. 16.
v *Psal.* 90. 12.
x 71. 7.
y *Rev.* 1. 5.
z *Psal.* 103. 1.
* 146. 1.

You that have Families, I do further exhort, that besides your Private prayers, you would offer up to God, a Morning and Evening Sacrifice in your Families, and that every one of you would take up the Holy Resolution of *Joshua*, *As for me and my House, we will serve the Lord* ‖, And to the prayers I advise you to

‖ *Josh.* 24. 15.

use, are taken out of the Common Prayer, as being most familiar, and of greatest Authority withal.

If any of your Family are gone abroad to their work, before the rest can be ready, call that little Congregation about you that is at home, and you that are present, pray for those that are absent; and by this means, those that are absent upon necessary Employments, will share in the Blessings for which you pray.

Morning Prayer for a Family.

Let the Words of our Mouths, and the Meditations of our Hearts, be alway acceptable in thy Sight: O Lord, our Strength and our Redeemer.

O God, the Father of Heaven, have mercy upon us miserable Sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable Sinners.

O God the Holy Ghost, proceeding from the Father & the Son, have mercy upon us miserable Sinners.

O Holy, Blessed, and Glorious Trinity, Three Persons and one God, have mercy upon us miserable Sinners,

O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, through Christ our Lord, *Amen*.

Almighty GOD, who seest that we have no power of our selves to help our selves, we give Thee humble thanks for thy preservation of us this day past, [*or this night past*] and for all the Blessings Thou daily vouchsafest us; and we beseech Thee to keep us both outwardly in our Bodies, and inwardly in our Souls; that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the soul, through JESUS Christ our Lord, *Amen*.

Almighty,

Almighty God, whose Kingdom is everlasting and Power infinite, have Mercy upon the whole Church, and so rule the Heart of thy chosen Servant JAMES our King and Governour, that he (knowing whose Minister he is) may above all things seek thy Honour and Glory; and that we, and all his Subjects (duly considering whose Authority he hath) may faithfully serve, honour, and humbly obey Him, in Thee, and for Thee, according to Thy blessed Word and Ordinance, through Jesus Christ our Lord, who liveth and reigneth ever One GOD, world without end. *Amen.*

Unto thy Gracious Mercy and Protection O LORD, do we Commit our selves this day, * and all our Relations and Friends, Lord, prosper us in our Callings; Lord bless us and keep us, Lord, make thy Face to shine upon us, and be gracious unto us, Lord lift up thy Countenance upon us and give us peace, both now and ever more, for the sake of Jesus thy beloved, in whose own blessed Words, we summ up all our wants.

* *or this Night.*

Our Father which art in Heaven, &c.

The same Form, changing but one word, is proper for the Night as well as the morning, to make Family prayer the more ease to you.

That prayer which I have set down, wherein you pray for the King, & pray for your selves also, that you may be *good Subjects*, I exhort you never to omit, because you know that the Country wherein you live, was the only seat of the late Rebellion, and the Tares of Sedition, have been industriously sown among you, and you have the greater reason to pray that you may continue firm in your Allegiance; besides, St. *Paul* teaches you, that *to pray for Kings is good and acceptable in the sight of* GOD *our Saviour* ||.

|| 1 *Tim.* 2. 2, 3.

To your Family Prayers, you may add, as you see occasion, one of these following:

Almighty

Almighty and everlasting God, give unto us the increase of Faith, Hope, and Charity, and that we may obtain that which Thou dost promise, make us to love that which Thou dost command, through JESUS Christ our Lord, *Amen.*

Lord we beseech Thee, grant thy people grace to withstand the Temptations of the World, the Flesh, and the Devil, and with pure hearts and minds to follow Thee the only GOD, through Jesus Christ our Lord, *Amen.*

Prevent us, O Lord, in all our Doings with thy most gracious Favour, and further us with thy continual help, that in all our works begun, continued, and ended in Thee, we may Glorifie thy Holy Name; and finally, by thy mercy obtain everlasting Life, through Jesus Christ our Lord, *Amen.*

These and the like short Prayers may be said alone in the Closet, as well as in the Family, by changing only the number, and for [we] *saying all along* [I] *and for* [us] *saying* [me.] *As for example, when you read any part of the Holy Scripture, either alone by your selves, or with your Families; both which you should do daily, if you have leisure, but if you have not, see that you do both on the Lord's days, and on Holy-days, and before Reading say this Prayer,*

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we [I] may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we [I] may embrace and ever hold fast the blessed hope of everlasting Life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

God of His infinite mercy, bless these Instructions to His Glory, and to the furtherance of your Devotions, through JESUS *the beloved.*

Amen, Amen.

FINIS.

Though several *Typographical* Faults, which were in the last Impression, are in *this* Corrected, yet through the Inadvertency of the Printer, there have escaped these

ERRATA.

Page 12. line 21 dele *in*. p. 15. l. 3. for Beneficient, read *Beneficent*. p. 80. l. 13. for Breathing love *on* thee, r. Breathing love *to* thee. p. 101. in the Margin, r. *Spirit*. p. 103. l. 1. r. *not*. p. 110. l. 13. r. *which* those who have been bred. p. 111. l. 31. for support r. *supply*. p. 112. l. 26. for *dies* r. bodies. p. *ibid.* l. 30. for *He will*, r. Thou wilt. *l.* 31. for *His*, r. Thy. p. 114. l. 32. for support, r. *supply*.